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U.S. Editors in the Middle East
The Consultation on Church Union: If and When
Should Churches Pay Taxes?



The ravages of war in Karameh, Jordan [pages 5-14]

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Biblical Art for All that



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A MAJOR TOOL of overseas evangelism today is Christian literature. Teach a person to read and write and he will be able to study the Word of God for himself.

Thousands of communications specialists—writers, editors, researchers, artists, printers—work together to develop useful literacy materials. Biblical texts must be translated into meaningful, everyday words without losing their original meanings. Illustrations are needed to maintain interest and to tell part of the story.

The three angularly stylized paintings on these pages, by

ations

Art makes a printed message come alive—especially for people struggling to learn to read. In today's Christian literacy work, text and art are combined to make Christ's words meaningful to men everywhere.



25-year-old Egyptian artist Ramsis H. Botros, are in a traditional, universally accepted form for Christian art—Palestinian. From a series of 12 paintings on the life and teachings of Jesus, they portray (left to right) the Master confronting Zacchaeus, healing a man, and carrying the cross.

While studying at the Africa Literature Centre Art Studio in Kitwe, Zambia (United Methodist-supported through Lit-Lit—the National Council of Churches Committee on World Literacy and Christian Literature), Mr. Botros also learned to adapt illustrations to the needs and customs of a local culture.

When people see illustrations drawn from their own village life, they quickly identify with the message. A booklet for Africans on the parable of the lost coin, for example, shows a woman sweeping outside a thatched-roof hut with a home-made broom.

Upon completion of his art training, Mr. Botros returned to Cairo, Egypt, where he produces filmstrips, illustrates curricula, and develops other audio-visual aids for his Coptic Evangelical Church. In 1968 he won a prize in Lit-Lit's annual Christmas-design competition. —MARTHA A. LANE

... A LIGHT UNTO ALL

One of TOGETHER's purposes is to lighten the way for United Methodist churchmen. Our family magazine is a communicator, a guide for encouraging individual thinking.

TOGETHER is about the church, its work and mission. TOGETHER is about people. It is about you and your family seeking inspiration, direction in a troubled world and discovering there is hope, love.

Leaders appreciate the forum TOGETHER offers to communicate plans and programs. They feel it binds together a connec-tional church such as United Methodist.

The message, made attractive and relevant to our time by effective writing, good designing, and modern printing techniques, "giveth light unto all that are in the house."

Make sure those in your house know about their church. An easy way to start is by having TOGETHER available to them each month in the year. See your agent or pastor Sunday. The cost is still \$3 a year.



Together

"a general magazine informative and vital to the religious life of all United Methodists"



Symbolic of the struggle between Israel and the Arab world is this war-damaged arch in the ruined town of Karamah, a few miles east of the River Jordan. Karamah, in Jordanian territory now occupied by Israel, is only one victim of almost constant raids which bring suffering to both sides and increase the danger of full-scale war in the Middle East. The photograph is by Dr. Curtis A. Chambers, editor of TOGETHER, who returned recently from an extensive Middle East tour. For his report, and additional pictures, see pages 5-14.

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FOR UNITED METHODIST FAMILIES

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A report to thoughtful laymen...

Is your minister's salary keeping pace with today's high cost of living?

Consumer prices rose 13.6% from 1963 to 1968. And proportionately have been rising even faster since.

How is your minister faring? Is he able to meet day-to-day expenses and still save something for his family's security? A recent study suggests he isn't. While other professional people have realized sizeable increases in salary to help cover the cost of inflation, ministers certainly have not.

ANNUAL INCOME BY SELECTED OCCUPATIONAL GROUPS

(Medians)*	1963	1968	% increase
Accountant	\$ 7,668	\$ 9,367	22
Attorney	12,300	15,283	24
Director of Personnel	10,680	13,215	23
Chemist	10,248	12,751	24
Professional Social Worker	7,479	11,184	49
Public Junior College Teacher	6,735	8,863	32
Clergy of 14 Denominations	6,863	8,042	17

*A median is the middle item in a series.

Ministers' salaries now rank the lowest in this group, have increased the least both in actual dollars and in percentage. As a result, many ministers today are facing a real financial emergency. Over 25% find their debt has increased in the past five years. More than 26% find the need for more money a serious problem.

The ministry is rightly regarded as a "calling". But shouldn't a minister be able to provide his wife and children with adequate food, housing, clothing, medical expenses, education and still have something left to set aside for retirement?

Says one who left the ministry: "Every year since Seminary I ended up just a little more in debt. This did not change until I left the pastorate. Service in the church cost me heavily. When my wife and I analyzed my financial future closely, we figured that the education of our three children might be jeopardized. We wanted them to go to college, but didn't see how it could be done on a minister's salary. One financial setback results in years of debt."

What can be done about this problem? A church that takes its mission seriously will pay its minister a fair salary.

The National Council of Churches has prepared a guidebook for use by lay leaders entitled *A Fair Salary For Your Minister*. The data is based on an NCC survey that was financed by Ministers Life. It helps to answer such relevant questions as "Do laymen understand the minister's financial situation? Do people take financial advantage of their ministers? What special income does your minister really get? What business costs are ministers expected to cover? How does a responsible church set the minister's salary?"

Ask your denominational headquarters for copies of the *Fair Salary* booklet—or you may order a single copy from the limited supply at Ministers Life.

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A Perspective on the Middle East

By CURTIS A. CHAMBERS
Editor, TOGETHER

Part one of a two-part article reporting
on the fact-finding mission of a dozen U.S. church magazine
editors to Egypt, Lebanon, Jordan, and Israel.



A—Several American editors pose with their Egyptian hosts. B—At a meeting of the Jerusalem Liberation Committee in Jordan, editors hear Rouhi El Khatib, former mayor of Arab Jerusalem. C—In Israel, Dr. and Mrs. Everett C. Parker and Editor Chambers talk to Hadassah Hospital's Dr. Alexander Russell. D—In Lebanon, editors hear Near East Council of Churches executive Albert Isteeiro. E—The Americans tour the ruins of Karameh village in the Jordan River Valley.



THE STRUGGLE between Israel and the Arab states seems destined to continue indefinitely. And unless checked, it may soon erupt into a full-scale war. These are the discouraging conclusions of a number of editors of U.S. church magazines who recently spent three weeks in Egypt, Jordan, Lebanon, and Israel.

Our purpose was to talk to leaders of government, educators, religious leaders, ordinary citizens, and military spokesmen in order to assess the prospects for peace in the Middle East. In our party, under the leadership of Dr. Everett C. Parker, director of communications for the United Church of Christ, were editors of seven Protestant and five Roman Catholic magazines.

Editors Briefed in Washington, D.C.

Before the trip, we spent a day in Washington, D.C., for briefings by the U.S. State Department, the White House staff, Middle East embassies, UNRWA (United Nations Relief and Works Administration), and other interested organizations. We were reminded that we would be visiting a part of the world where there is a strong sense of history, a feeling of continuity and identity between the people and the land. From ancient times great powers have dominated this area of the world, but they have come and gone. Therefore, the common people are convinced that their lands are eternal. One veteran Middle East observer put this attitude thus: "Conquerors may come and go, but the Arab and his camel are here forever."

At the State Department, we were especially interested in Assistant Secretary of State Joseph Sisco's discussion of the direction of his talks about the Middle East with Ambassador Anatoliy F. Dobrynin and other representatives from the Soviet Union. (Since that time, Russia has backed away from U.S. proposals on the Middle East.) We began to realize that one of the key problems is the existence of varying interpretations of the United Nations Security Council resolution adopted on November 22, 1967, following the Six-Day War of the preceding June.

Among the principles of the resolution are these: (1) withdrawal of Israeli armed forces from occupied territories; (2) acknowledgment of sovereignty and territorial integrity of every state in the area and its right to secure and recognized boundaries; (3) freedom of navigation through international waterways; (4) a just settlement of the refugee problem; (5) demilitarized zones to guarantee territorial integrity of every state in the area; (6) a special representative of the UN secretary-general to work with the states to achieve a peaceful settlement.

Time and again on our trip we discovered that Arabs and Israelis held sharply contrasting views concerning what the principles of the UN resolution meant. When the Arabs said they accepted the resolution, they seemed to mean, "When Israel withdraws from *all* of the occupied territories, then we will agree to do something about secure borders and freedom of navigation." On the other hand, when Israelis discussed their attitude toward the resolution they indicated, "When the Arabs recognize Israel's right to exist and are willing to sit down to negotiate with us, then we can discuss everything including secure borders and withdrawal from certain occupied territories."



The many minarets seen from Cairo streets testify to the large number of mosques representing Egypt's huge Muslim majority. The American editors joked that the most dangerous part of their entire Middle East trip was riding in taxis and limousines from one appointment to another in the Egyptian city.

Plight of the Palestinian Arabs

In London we were met by the Rev. J. Richard Butler, secretary for the Near East in the Division of Inter-Church Aid, Refugee, and World Service, World Council of Churches. He had flown from Geneva bringing a special recorded message for the group from Dr. Eugene Carson Blake, secretary-general of the World Council. We discussed the WCC Central Committee statement adopted at Canterbury, England, in August of 1969, which recognized the rights of both Palestinian and Jewish peoples living in contested areas of the Middle East. The Canterbury statement also declared that, in supporting the State of Israel without protecting the rights of Palestinians, injustice has been done to Palestinian Arabs by the great powers.

The Central Committee statement drew fire from the WCC Committee on the Church and the Jewish People meeting in Racine, Wis., a month later. The committee charged that along with the plight of Arab refugees, "the reality of Jewish refugees from Middle Eastern countries cannot be ignored." It further accused the Central Committee of overlooking many issues. A different view was voiced by a six-day consultation on Cyprus in November, 1969, which was sponsored by the WCC's Division of Inter-Church Aid, Refugee, and World Service together with Orthodox and Protestant churches of the Middle East. Many of the participants were Christian Arabs. The consultation called for a "just solution, involving necessarily the recognition of the rights of the Palestinians from which alone a lasting peace can come to the Middle East."

Against this background of sharply conflicting views within the world Christian community, we sensed the importance of our own fact-finding mission, as well as the increasing complexity of the situation and our inevitable difficulty in determining what might be a course of justice and peace both for Israel and the Arab nations.

Welcomed by Egyptian Leaders at Cairo

Our plane from London began its letdown over the Mediterranean near Alexandria, just as the setting sun was warming the fluffy clouds below us with a soft golden light. With flashbulbs popping and TV cameras grinding, we were graciously received in the airport's VIP room by the church leaders of the United Arab Republic. Ecumenical relations are at a relatively early stage in Egypt, but apparently there is much goodwill and a determination to develop in understanding and co-operation. The major churches here are the Coptic Orthodox, the Roman Catholic, and the Coptic Evangelical (formerly the United Presbyterian Church).

Christians constitute a small minority in the Arab world. In Egypt the largest of the churches is the Coptic Orthodox. Following an ecumenical service (the first) in the huge St. Mark's Cathedral, Bishop Samuel, the Coptic Church's able and affable director of public, ecumenical, and social services, described proudly how the cathedral was erected in only 10 months as part of the 19th centennial observance of the martyrdom of St. Mark, who is regarded as the founder of the church in Egypt.

Among church leaders in Egypt we found unanimity in support of the Arab cause and opposition to Israeli policies. Varying attitudes, however, were evident toward



Bishop Samuel of the Coptic Orthodox Church (top) was chief guide for the editors in the United Arab Republic. He proudly described how churches all over the world are contributing to the new Coptic Cathedral of St. Mark. The Coptic Catholic patriarch, Cardinal Istephanos, received the editors at his residence and urged them to foster better understanding of the Arab world.

the Jews as a race. Bishop Samuel "took the high road" in asking us to write about the need for peace in the area. "We do not have anti-Semitism here," he declared. "We have no hatred against the Jews, but we do fear the expansionist policies of Zionism." Dr. Labib Mishrika, a Coptic Evangelical leader, said, "We hope you will see for yourselves that Arabs are seeking very earnestly for peace." Pope Kyrillos VI of the Coptic Orthodox Church encouraged continued U.S. support of Arab refugees.

Palestine Loss Unacceptable

In an evening reception at the residence of Coptic Catholic Cardinal Istefhanos, we heard harsher condemnations of the Jews in the name of the church. The cardinal himself avoided political comment, but one of the seven bishops with him, Archbishop Paul Antaki, patriarchal vicar of the Greek Catholic community, read a prepared statement in which he said, "We shall never accept the loss of Palestine . . . It is not fair that the Arabs should lose their right to their own country because others are cleverer, stronger, more developed . . . The Jew, as everyone knows, is naturally domineering."

Dr. Kamal Ramzi Stino, one of the eight members, in President Nasser's High Executive Council, addressed the group on the achievements of Egypt following the revolution. He stated that they have successfully combatted the enemies of ignorance, discord, and hunger through revolutionary programs. Dr. Stino very capably described the progress of the United Arab Republic in its industrial and agricultural development. However, he proved himself somewhat out of his element when, as a layman of the Coptic Orthodox Church, he attempted to justify opposition to the Jews on theological grounds.

Dr. Stino denounced "fanatic Jews" who claim that Christianity is "a fake religion" because they do not accept Jesus as the Christ. "They claim that the children of God are only the Jews. That is why any Jew can steal or cheat or kill anyone of another religion and think he is not committing a sin."

An Arab Editor's View

One of the most dynamic personalities we met in Egypt was Hassanein Heikal, editor of *Al Ahram*, the most noted Arab newspaper in the Middle East. Heikal is a close friend of President Nasser and his editorials keep Egypt-watchers guessing whether the voice is that of Heikal or Nasser. He told us that Egypt had done everything it could to achieve peace. In light of U.S. policy he declared, "In five years it will be very difficult for any American, even a peaceful American, to walk anywhere on the soil of the Middle East." While Egypt is defeated now, the balance of power ultimately will swing to the Arabs in 10 years, 20 years, or 50 years, he asserted. In the long run Israel cannot be secure unless it changes its policies. When asked to pinpoint the basic issue in the Middle East, Heikal said, "The root of the problem is to secure the rights of the people of Palestine. There will be no security for Israel if the Palestinians' rights are ignored."

The minister of guidance, Mohamed Fayek, agreed that what happens to Palestinians is vital. He is in charge of internal and external information for the UAR. We met him in his office in a large building which houses the radio and television facilities under his control. Heavily

armed troops were prominently stationed about the sandbagged entrances. "The problem is Israel's policy of expansionism," Fayek insisted. "Its appetite for territory seems never to end." The only way to peace is for Israel to withdraw totally. "We will never negotiate with Israel sitting on our chest." Although Israel speaks continually of its need for secure boundaries, "We are the ones who need security," he said.

In the Desert, a Flat Tire

One of our most enlightening experiences in Egypt took place the day we visited Tahrir ("Liberation") Province. On the way there one of our five government limousines had a flat tire near a military installation out in the barren desert west of Cairo. A young soldier, eyes blazing with anger, mistakenly thought we had stopped to take pictures and arrested the whole group, including the churchmen and the government representatives with us. This was highly embarrassing to our Egyptian hosts. Not until nightfall was the whole matter resolved, so slow and tangled were the procedures.

In the meantime, however, under escort by the military police we were able to see Tahrir Province. Out of total desert, by the process of irrigation through huge canals from the Nile, a new province is being built which already contains 26 villages with many farms. The farmland is equally divided between production of fruits, vegetables, and cattle or other livestock. More than 100,000 acres now are under cultivation, and eventually the province will climb to 1,250,000 acres. Many citrus fruits are grown there, including 22 kinds of lemons, and we relished our visit to an orange grove where we sampled the delicious fruit.

Egypt sorely needs to do much more of this kind of land reclamation in order to help feed its exploding population, now 30 million. But, tragically, much of its resources is being put into military goods and accordingly its citizens suffer. Our visits to the Coptic museum and the Cairo museum were exciting because of the ancient history revealed of highly civilized Egyptian culture. But some of the most valuable exhibits were missing, and protective precautions such as sandbags and tape over glass showcases reminded us of the proximity of war and the heavy toll it always exacts of the resources, the culture, and the lifeblood of a people.

When we left Egypt we made a brief stop in Beirut, Lebanon. It is a beautiful city built on hills that rise rapidly from the Mediterranean Sea. Lebanon is nominally half Muslim and half Christian. For some weeks before our arrival it had been experiencing a national crisis over clashes between its army and Palestinian guerrillas or commandos who wished to use territory in southern Lebanon to launch attacks against the Israelis across the border.

The Rev. Albert Isteero, general secretary of the Near East Council of Churches, told us that most of the Christian Arabs support the work of the commandos, the *fedayeen*, in their activities. *Fedayeen* comes from the word "sacrifice," he said, and these are Palestinians who are willing to sacrifice their lives in order to redeem their lands. A visit to the American embassy in Beirut where we had an excellent session with the embassy staff completed our stay, and our group wished it might have been possible to spend much more time in Lebanon.

A Warm Welcome to Jordan

Our welcome to Jordan, like that in Egypt, was warm and with much fanfare. Photographers so vigorously recorded the airport arrival and our visits to government offices in Amman, Jordan's capital, that later in Jerusalem numbers of people told us, "We saw you a few days ago on Amman television."

During our stay in Amman, most of us visited one or more Arab homes for scheduled "family dinners." Three or four of our group would visit with a particular family and any other Palestinians they might invite for dinner. It soon became obvious to us that these were not casual meals for guests. While our hosts were quite gracious, they very deliberately made use of the time to press arguments for restoration of lands to the Palestinians and to contend vigorously against Israel and its policies. Most of these people were former Palestinians themselves, well educated, living in lovely homes, and obviously not wanting for the comforts of life.

Since Jordan is the Arab nation which contains most of the refugees, we were eager to see firsthand the camps and to talk to refugees. First, however, we were able to talk to Emil Ghouri, minister of social affairs, who is in charge of refugee matters for the Kingdom of Jordan. He told us that the Palestinian refugees—some of them even after 21 years of exile—are determined to return to their homes and that therefore most are unwilling to live in anything but temporary housing.

In some of the camps, tents are being replaced now by prefab movable housing units which provide better protection from the cold. Ghouri admitted that the refugee problem is a political weapon the Arabs can use against Israel, but insisted the refugees were not political pawns. He contended that even if the camps were liquidated, the Arab refugees would insist on returning to Palestine.

At the United Nations Relief and Work Agency in Amman, the deputy director, Kenneth Heacock, corroborated Ghouri's statement. "The Arab refugees are still camped around the boundaries of the old Palestine," he said. "They haven't moved. There is one thing that is absolutely common to every Palestinian. He keeps saying, 'We're going back.' Even the school children have a favorite song, *Aidun*, which means 'returning.' " Heacock continued, "Most of them don't complicate the issue by thinking of what they would return to, whether there would be compensation, what kind of land they would get, what kind of state they would live in, and so forth. They simply think of returning to the Palestine of 1948, that's all."

The refugees form one third of the population of the West Bank, Heacock said, a total of 272,000. These together with 308,000 in the Gaza Strip make a total of 580,000 Arab refugees in Israeli-occupied territory. UNRWA statistics also list 171,000 refugees in Lebanon, 154,000 in Syria, and 490,000 in Jordan—a total of 1,395,000 UNRWA-registered refugees.

We visited three camps north of Amman. In a broad plain between the impressive, rounded, and barren mountains of Jordan lies the emergency camp of Baqa'a. It covers an area of about 300 acres. Although the published population figure for this camp was 38,000, we were told that now more than 42,000 refugees live there. (In addition to new arrivals of displaced persons



Near the ancient Roman ruins of Jerash, an emergency camp houses 11,500 refugees. Prefabricated movable shelters which offer better protection from weather are replacing tents as housing for Arab refugees. Below: The editor talks to children in an Arab refugee school.



Happiness is having a mother to love you



And nine-month-old Lin Su contentedly sucks her thumb as she watches her new "mother" come to give her a nursing bottle of warm milk.

Lin Su's "mother" is a staff member at our Pine Hill Babies' Home in Hong Kong and to Lin Su she means happiness and security—and most important—love.

You see, until she came to us, this little girl had been badly neglected and abused. Her mother died when Lin Su was born and her father disappeared soon after. Lin Su was left alone in the shack which was her home. Neighbors found her and tried to take care of her.

But they were desperately poor with several children of their own. There simply wasn't any place where Lin Su was wanted. No one picked her up to cuddle her, she was often hungry and wet and cold for hours before anyone found time for her.

Besides being dangerously undernourished, Lin Su had been deprived of the warm, loving atmosphere that all babies need if they are to thrive.

Now, Lin Su is happy. You can see from her picture that contentment and security have filled her world. She is responding well to the tender care she receives and her eyes light up when her "mother" comes near.

It's good to comfort and take care of a little one like Lin Su. Won't you

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there is the factor of the 5 percent birth rate of the Arabs, one of the highest in the world.)

Bitterness Toward the U.S.

We were received by UN officials as well as by the Arab *mukhtars*, or chieftains. By this time we had come to expect the typical Arab speech with its strong denunciation of America at any meeting of our editorial group with an Arab official or organization. However, the fierce-looking *mukhtar* who addressed us in a large reception tent spoke with unusual vigor. He repeatedly shook his finger at us and his tone was bitter. Abdul Ra-Zak Wohedi told us that the enemy of the Arabs is not the American people, but the American government.

"Convey to President Nixon," he said, "that the Arabs from Palestine have taken up arms and will fight to the death for their country. We send greetings to the Russian government because they have stood by us in the time of disaster." He further insisted that Israel had desecrated all the holy shrines. "We are not against the Jews—just the Zionists," he said. Yet he continued, "Israel attacked the holy sepulcher. The Jews are the ones who crucified Christ." He further declared that America would lose all of the Middle East by its support of injustice for the Arabs and Israeli aggression.

We visited some of the tents serving as homes for the refugees. The one I saw, which had a dirt floor area of about 9 by 12 feet, housed a family of 10 persons. We also stopped in some of the tents where Arab children were attending school. While the physical facilities were makeshift, it appeared to me that some of the teachers were doing a good job in difficult circumstances.

In one tent classroom a little boy of about eight years looked up at me from his desk and asked in passable English, "Where do you come from?" I responded, "From America." His eyes widened. "Oh—" he said with a sweeping downward motion of his hand, "doesn't America send the planes that drop the bombs on us?" What can one say to a child who asks such a question? How effective are rational arguments for national policy? Such involved reasoning surely means little to a child, Arab or Jew, who fears enemy bombs and shells. All I could say was, "I hope no American-made planes drop bombs here. In America many people hope and work for peace so that no bombs will fall again."

Near Camps, Caution With Cameras

We also visited camps at Souf (population 8,800) and Jerash (population 11,500), near the ancient Roman city by that name. As we approached the Jerash camp, the driver of the car warned us not to take pictures. There were forests nearby and evidently there were *fedayeen* training camps located in the area. Among the churches, the Catholics, the Lutherans, and the Mennonites have been the most active in providing health and educational services for the refugees in this area.

At Souf we learned that most refugees here had come to Amman and were sent to the Jordan Valley where emergency camps were set up in July of 1967. After a flood in October, the refugees moved back up to the higher land at Souf. This is a camp where the World Council of Churches has centered its effort in providing 1,600 mobile shelters to replace the refugees' tents. Most of the population here are displaced persons from the



A small boy in a camouflage suit, a potential member of the *fedayeen*, stands by his mother at a meeting of the Palestine Women's League. Zealous members charged Israel with atrocities in occupied territory. Kameel Naser (below) claims the Palestine resistance movement threatens both Arab governments and U.S. commercial interests.



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West Bank. A few are from Gaza.

In the camps we saw a number of *fedayeen*. They were easily spotted by their camouflage suits and the guns which they carried. We had seen individual members of the *fedayeen* on the streets of Amman and small groups of them on the city's outskirts. In the refugee camps proper they are not supposed to carry on any of their military training activities. But many of the refugees are ready to take up arms because many have been waiting for 21 years to return to their homes. Some of them are "double refugees" having first fled their homes in 1948 and then their refugee camps on the West Bank in 1967.

Back in Amman we were impressed by the intense feeling of Palestinians about their hope to return to their homes in Israeli-occupied territory. At the information office of headquarters for the Palestine Liberation Organization, we saw Kameel Naser, official PLO spokesman. I had expected some rather dramatic-appearing commando cockily wearing a beret and carrying a gun. Instead, a soft-spoken man in a gray business suit appeared. He addressed us in a moderate, reasonable tone of voice, although what he said was politically explosive.

Naser told us that he believed the cause for the Palestinian political entity was about to be lost until the June war in 1967 occurred. The curse became a blessing because the defeat of the Arab governments has led to Palestinian unity, he said. "We have reached a state where nobody can deny our right to self-determination. Our resistance is escalating. In this war of revolution we hope to liberate the Jews from Zionism. We offer a Palestinian state which will be for all people, in which Jews and Arabs can live under justice with equal rights. The only thing we refuse is a Zionist political entity called Israel, for it is an expansionist state that will not tolerate coexistence with the Arabs."

Distrust of the UN

According to Naser, the resistance movement does not trust the United Nations and does not accept the UN resolution. It rejects any agreement limiting repatriation of the Arabs in Palestine. The State of Israel as a political entity is rejected

also. The Arab nations cannot agree to a peace and enforce it if it does not meet with the approval of the Palestinians, he insisted. In what seemed an open threat to leaders of Arab nations, he said, "Our resistance will penetrate the Arab world and we will shake it." Whereas we had heard many Egyptian and Jordanian leaders assert they have accepted the UN resolution, Naser said, "Any leader or politician who claims the UN resolution can be acceptable is a liar. Every Arab nation accepting such an agreement will fall, from Nasser to Hussein." Addressing us directly in his soft-spoken voice, Kameel Naser declared, "We are going to shock you more and more. Arabs and Palestinians will have to sabotage American imperialist interests in order to force America to see the depth of the problem."

Late one afternoon in a crowded little room we met with a group of women who belong to the Palestine Women's League. Several times during our stay we had to quiet the total group because everyone wanted to talk at once. We were told that the organization was started in 1956 and that it now is especially concerned with "women's struggles in the occupied territories" and strives "to lift the standards of the Arab villagers." It also seeks "to prepare Palestinian women for the struggle for the liberation of Palestine."

We noticed a small boy of about six dressed in a camouflage suit who was present with his mother. She told us that he had already attended a summer training camp for children. "We send our children to these camps for three months each summer," she said. "They are given military training and political lessons—everything about Palestine that they should know. Maybe my generation will never see Palestine, but we must prepare the coming generation to carry on the work after us, if we fail to win the war in our lifetime. We are working for a democratic Palestine for everyone, Jews and Arabs."

A Young Resistance Fighter

Our contacts with the *fedayeen* in Jordan were too fleeting and limited to enable us to form any general judgments about them. However, I was frankly surprised by the intelligence and articulate ex-

pression of one young member of the resistance I met. As others had done, he differentiated between opposition to Zionism and to the Jews as a people. One of the PLO posters, he claimed, displays a cross, a crescent, and a star—thus indicating resistance support of peaceful coexistence for various religions and races within a secular Palestinian state. (We had, of course, observed other resistance posters in public places and especially in the refugee camps. These usually featured violence, destruction, and death.) He said that the casualty rate of the *fedayeen* is especially high—as much as 90 percent of the commandos on a raid.

Admitting that they did hit civilian targets in Israel and the occupied territories, he said, "We don't hit them indiscriminately but selectively, for particular reasons. In Haifa we set off five blasts as a warning to Israel not to hit Arab civilian targets. But the majority of our attacks are on military targets."

The expressed attitudes of other Arab youth seemed to conform pretty well with those of the young resistance fighter. When we visited the University of Jordan, where about 1,800 of the 3,000 students are Palestinian, we found that they, too, are convinced that lasting peace can only be achieved through a single secular Palestinian state embracing Arabs and Jews, Christians and Muslims. One young man declared, "We refuse absolutely any solution to the Middle East crisis which would refuse Palestinians the right to return to their homes."

A pretty girl student asserted, "We must avoid the problems of our parents who did nothing for generations. We need to do something affirmative to help the cause, such as join the *fedayeen*. It is too late to do anything other than to work for the revolution. We are taking our destiny into our own hands."

While all the Arabs we talked to praised the *fedayeen*, it must be said that some veteran observers of the Middle East discount this. One American who has been in the Arab world for many years told us that some of his Arab friends, after long discussion, will finally admit that they consider the *fedayeen* as irresponsible, and have always thought so. With our limited experience, it

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was impossible to evaluate fairly such an observation. We can only report that in Jordan we heard nothing but support for the resistance movements.

Waiting for King Hussein

We had hoped to see King Hussein before leaving Jordan. For two days our interview with him was delayed, according to palace sources, because he was in the field with his generals. We could understand why he would keep close to his army in light of his unpopularity with the *fedayeen* and most Palestinian refugees, plus the not-altogether-reassuring presence of outside Arab military forces in Jordan. (Reportedly, five different armies are in Jordan.)

We were summoned to the palace, high on one of Amman's several hills, with a brief notice that the king was in the city. We climbed the steep steps to the palace and walked down a long corridor past Circassian guards who wore cossack-like uniforms with large sabers at their sides. In a large room seated around a huge rectangular table, we listened to the soft-spoken young monarch (34 years old) tell us that much of what has happened in the Middle East results from a lack of communication with the world and with the United States. The Palestinian resistance, he said, results directly from the continued occupation by Israel of Arab territory. He stated that the passing of time and the heightening of violence cause one to despair that a peaceful solution can be attained.

I asked Hussein if he had any word for the church people of America. He responded that he hoped we would express appreciation to those who have supported him and his country, and that he has "faith that our cause will be known." He emphasized that the conflict is not a religious one among Muslims, Christians, and Jews. Arabs and Jews have lived together for centuries as brothers and friends. He observed that it is tragic now that so much of the resources in the Middle East is being used for war rather than for the progress of nations.

Amid the Ruins of Karameh

Special arrangements were made with the governments of Jordan and Israel to permit us to pass from Jordan into Israel over the Allenby

Bridge. We drove from Amman through rugged mountainous terrain to Salt, then on down a winding and sometimes narrow road to the Jordan Valley. There we turned north for a few miles to visit the ruins of Karameh before leaving Jordan. There is little left there but rubble. This town once had a population of 25,000 people. It was built by and for refugees who located here in 1952. The waters of the Jordan were used to irrigate fields. Vegetables and fruits from Karameh were shipped all over the Middle East. After the June, 1967 war, 25,000 additional refugees were housed there. Various agencies such as the Lutheran World Federation, the World Council of Churches, and UNRWA aided the refugees.

The Arabs claim that there were no *fedayeen* or *Al Fatah* (National Front for the Liberation of Palestine) centered in or around Karameh. The Israelis claim that it was an *Al Fatah* field headquarters from which raids were launched into Israeli-held territory. At any rate, in late 1967 and early 1968 Karameh was shelled by Israeli artillery. In March, 1968, Israeli paratroopers supported by tanks raided Karameh, driving out the population and setting off demolition charges in homes, shops, schools, and public buildings, pretty well leveling the whole village. The raiders met fierce resistance from forces of *Al Fatah*. The Arabs claim 200 Israelis dead; the Israelis admit to only 28. A substantial number of the Arab commandos were also casualties.

Whatever the actual count, the stubborn fight of *Al Fatah* made them heroes to the Arab world where their exploits were proudly heralded. The most striking result was the sudden rejuvenation of the Palestinian movement, the marked increase in volunteers for the *fedayeen*, and the flow of money from several oil-rich Arab countries to support commando activities with supplies, facilities, and military equipment.

Walking the blasted streets of Karameh, we could not help thinking of the terrible toll of life and material resources which even this limited warfare in the Middle East exacts of both Arabs and Jews.

(Dr. Chambers will conclude his report in next month's TOGETHER. It will tell of the editors' visit to Israel and give various Israeli views on the 20-year-old Middle East conflict.)

A Decision for the '70s: Should 25 Million Protestants Unite?



BISHOP JAMES K. MATHEWS

ORGANIZED religion underwent many changes during the 1960s. But even more radical face-lifting is in store before the end of the 1970s if the long-awaited plan to unite nine major U.S. Protestant denominations wins approval.

Between March 9 and 13 in St. Louis, Mo., the Consultation on Church Union (COCU) will receive from its drafting commission a Plan of Union for a new 25-million member body which the planners propose to call the Church of Christ Uniting. It would bring together into one these nine denominations: The United Methodist Church; the African Methodist Episcopal Church; the African Methodist Episcopal Church Zion; the Christian Methodist Episcopal Church; the United Presbyterian Church, U.S.A.; the

Presbyterian Church, U.S.; the Protestant Episcopal Church; the United Church of Christ; and the Christian Churches (Disciples of Christ).

To share with United Methodist readers some important details of the plan and to learn some of the thinking which has gone into it, TOGETHER went to the Consultation's current chairman, who happens also to be a United Methodist—Bishop James K. Mathews of Boston. Bishop Mathews' responses to questions put by TOGETHER Managing Editor Paige Carlin are based on the drafting commission's proposals which are subject to refinement by the full COCU plenary body in St. Louis.

Looking toward eventual formation of the Church of Christ Uniting, what sort of timetable is projected?

Perhaps I could illustrate this by referring to our United Methodist Church. We, of course, will be having a special session of our General Conference about six weeks after the Plan of Union is first presented to the COCU plenary session in St. Louis. (It happens that we also will meet in that city.) We intend to seek action by the General Conference simply commending this Plan of Union for study throughout our constituency. Similar action will be taken in the other eight churches, all of which will have meetings of their highest legislative bodies within a year or two.

Then I would see, again using the United Methodist timetable, that by 1972 the plan would have been revised in the light of the discussions and would come before our General Conference of 1972 for official con-

sideration and response. By that I mean a kind of official "first reading" in which we would not ask for final action but rather for the criticisms, the amendments, the alterations which United Methodists would insist on. The other highest judicatories—like the General Assembly of the United Presbyterian Church and the General Convention of the Episcopal Church—would have had similar first readings, making their suggestions for alterations.

It would seem to me that by the time of our 1976 General Conference the plan could be refined further and would be ready for a "yes" or "no" vote. If approved by our General Conference, it would then be referred to our annual conferences for concurrence by about 1977.

We're thinking of a decision somewhere in the middle 1970s. In my view, the decade of the '70s will not have ended without a decision which will change the shape of Protestantism in this country.

You mean whether or no?

Yes, the shape of Protestantism will be changed drastically whether the plan is accepted or not. I am convinced that some if not all Consultation churches will go forward to union. I hope all of them will. But even if they should not, the incentive for fuller expression of Christian unity will not have slipped quietly away. It would have to be taken up again, and if it were taken up again, it would have to be done at a different point simply because of our experience of the Consultation on Church Union.

Is there any requirement that a minimum number of the churches must adopt the Plan of Union

before it can go into effect?

No. After all the churches have had a chance to react decisively to the plan as revised and following what I would call the "second reading"—then any two or more of the churches could go forward to union.

The suggestion has been made that unless at least one of the black denominations votes itself into the union, the others should not proceed.

The only official reaction of that sort I am aware of is that of the United Church of Christ which, as I understand it, has said that if it were to vote favorably on the plan and at least one of the black churches did not also approve it, it would not go forward to union with the other bodies. This is on the ground that there would be no realism in the catholicity of a united church unless black churches were involved in it. I must say that this argument appeals to me as having a certain cogency.

I would emphasize, though, that so far COCU members are not talking in terms of "what if?" There is a far more positive intent among the official representatives.

It just happens that the Lord has given all these churches—the whole Christian church, in fact—a kind of ecumenical theology in our time. We are no longer badly divided on doctrine. Likewise we have our different modes and emphases of worship, but we are not widely apart with respect to worship and sacrament. Once again, although we have very different traditions of ministry, it's rather surprising how much of a consensus seems to have been reached with regard to our understanding of ministry: for example, the ministry of the whole church as an extension of the ministry of Christ and that the participation of every member is in that ministry. Regarding the special orders of the ministry—the presbyters (elders as we United Methodists call them now), the deacons, and bishops—the Consultation representatives are pretty well agreed on these. It's when you come down to the specifics of polity—how the church will be organized—that we have more divergent views.

Could you list some of the questions which might be expected to cause difficulties?

I think they would include such pragmatic matters as: What is our real conception of the office of bishop? What shall the local expres-

sion of the church look like? What will be the counterpart of the familiar units which we now know as conferences, dioceses, and presbyteries? What do we mean by regionalism in the church and what powers shall be reserved for the national assembly? How will church property be held? Shall there be a weightage principle to give fuller representation to the laity? How shall we define our common mission?

One interesting thing in the Plan of Union is the new conception of the parish. Would you elaborate on this?

We would see the local expression of the church in two forms—the parish and the task group. By a parish we would mean one or more (usually two or more) congregations working co-operatively in a single mission in its locality. The constituent congregations would probably worship as separate units, but they would govern themselves as a unit, as a kind of co-operative parish.

There is evidence that pastors and people throughout the country are reaching for just this kind of pattern, in both rural and urban areas and both within the present denominations and across denominational lines. For example, our Maine Annual Conference is entirely divided up into a series of co-operative parishes now. This is not unusual.

The task group would be another kind of local expression of the church which could be brought into being where there is some particular task to be performed in a community in the name of the church. A group of people would be recruited or would volunteer to fulfill this ministry for a limited period in a given time and place. I think the younger clergy and younger people in general will find great appeal in these two shapes of the local church.

What would be the other levels of the church's structure?

I do not think of the church as having four levels in any hierarchical sense, but there would be four administrative levels: local, district, regional, and national. I think of the local churches being on the front line, as it were, and the other areas of church life as backing them up, supporting them, enabling them to get their task done.

The next line of support would be what the Plan of Union proposes to call the district. This is what we United Methodists think of as an annual conference. It would consist of 75 or more parishes—about 300

churches and 300 ordained ministers. The district would govern itself under leadership of a bishop in a connectional way that would be fairly familiar to United Methodists.

The next line of support would be the region. This is a little harder to grasp. It would not be quite the same as a United Methodist jurisdiction, nor a Presbyterian synod, nor an Episcopal province. Why have a region? In the past this level of church government has never come off because we have never clearly defined what we meant by a region, or defined its tasks, or given the resources of personnel and funds for the regional units to fulfill their tasks. Yet, just as we now see a reaching for the parish concept on the local level, there is a similar reaching for some effective regional expression of the church. The region would not be the same as a section of our country but the natural geographic unit in which we experience our lives, as defined by social scientists not by theologians.

Then finally there would be the dimension of the whole church at the national level which would keep the regions in appropriate alignment. There would be a national assembly, meeting every two years, as it is presently proposed, and there would be interim councils at the various levels to act between legislative meetings.

How would the "weightage" principle assure more lay representation in the new church's legislative bodies?

It is proposed that at every level there would be twice as many lay representatives as clerical so that it cannot be a clergy-dominated church. On certain matters, the plan requires voting by orders (clergy and laity voting separately) to get a clear reflection of sentiments of the two groups.

Are weightages provided to assure representation of, say, women or youth or blacks or other special groups?

We have endeavored to see that there is an adequate scrutiny of every stage in the life of the church so that minority groups, women, and youth will be properly represented. This is self-consciously built into the plan in a way which we think is superior to that which exists now in any one of the predecessor churches.

At what stage in the timetable would the Church of Christ Uniting actually come into existence?

A date would be agreed upon by which time each denomination would have had an opportunity to make its final decision to go into union or to stay out. Then any number, two or more, would immediately enter a transitional stage with provision for transitional government for a given period of time during which a formal constitution would be written.

The writing of the constitution would follow rather than precede the adoption of the Plan of Union?

Yes. The constitution would be written in terms of the Plan of Union, of course. It wouldn't be something different or alien to that plan. But the constitution would be written from inside the new church. It would be comparable to the writing of the U.S. Constitution. The Constitution was not written before the Declaration of Independence. They entered into the experience of being one people, then defined it constitutionally.

Does the name The Church of Christ Uniting suggest a continuing process? Could additional members join later?

Oh yes. It is an utterly open plan. Of course we have been anxious for many churches to join the Consultation in advance so they could be involved in its formation. But if other denominations want to come in after the union is effected, and if they have some precious gifts from their heritage to bring, I think ways could be found for the whole church to receive these gifts.

We have been disappointed, for instance, that no Baptist or Lutheran bodies are in the Consultation. They have had observers at the annual meetings and their views of issues which particularly concern them have been heard. I think the Plan of Union evidences an openness to the life and stance of every one of these denominations.

What about the denominations, like ours, which have overseas or other worldwide involvements? Where do they fit in?

We have realized the peril of creating what would seem to be a purely national church. The Plan of Union will have a chapter on the ecumenical dimension which will take this into account. Overseas units which are related to one of the uniting churches at the time of union would be continued in relationship until such time as they might naturally relate themselves to some united

church in their own regions.

Commitments to world confessional bodies like the World Methodist Council also would be continued in the name of the new church.

Where would the ordained ministers hold their membership?

It is being recommended that each minister have his membership in some parish. But it would be understood that he would be responsible to the governing body of the church at the level appropriate to his point of service. This is somewhat different from any of the existing patterns in the Consultation churches.

How would the ministers be assigned to their places of service?

The term we are using is the "settlement of ministries." This would involve several groups—the man himself, the parish (not the congregation), the bishop, and the district committee for the settlement of ministries. The actual settlement would be based upon a concurrence of all four. Again, this is a kind of compromise between existing patterns, although it is something after the order of the way we United Methodists do things in actual practice.

At what level would bishops be chosen?

Bishops would be nominated, one at a time, by the district they would serve, but then would be elected by the regions which could veto their election.

Would there be a presiding officer over the region?

It is recommended that a bishop preside over a region. He would be chosen out of the number of bishops serving districts within the region to serve on a term basis.

Would there be a presiding bishop at the national level?

Yes. At the national level the presiding bishop would be chosen from among any of the bishops to serve as chief executive officer of the church—again for a term, though he could be reelected. In other words, the bishop who would be the chief executive of a region or of the national level would in no sense be an ecclesiastical superior to the other bishops.

How would worship patterns of local churches be affected by union?

We would expect a great variety of liturgical practice to continue with no effort to impose a rigid prac-



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"There is only one church, theologically speaking, and what is called for in our time is a greater visibility, a fuller manifestation of the unity God has given in Jesus Christ."

tice upon the whole church. Forms of corporate worship become very precious to some people, of course, and these varieties would remain open to them. But yet when it came to the church's acting responsibly in its community, it would do so in a wider context with people of various liturgical practices united in one effort. In all our churches there is a certain restlessness with the traditional way of doing things, and we think there is a real possibility of new practices emerging.

As a United Methodist coming into the new church, would my membership be accepted wherever I went, just as it is now within The United Methodist Church?

Yes, the membership and ministries and bishops of all the predecessor churches would be accepted by the new church. The churches which presently do not have bishops would elect them prior to coming in, and they would be consecrated within the new church. There would not be a reordination but a mutual acknowledgment of the ministries of the various bodies in appropriate public ceremonies.

Could I receive Communion with any Church of Christ Uniting congregation I might visit?

Yes, but that's pretty widely the case already. I am not aware that any of the churches in the Consultation now practice entirely closed Communion.

Do you think the interest which was built up when COCU first began to take form in the early 1960s has cooled off?

That may be true, but I think we have immediately ahead of us a new head of steam which will be the really important one. With the coming of a concrete Plan of Union, I think a new period of excitement is likely to be engendered simply because we now have a specific instrument with specific suggestions to talk about. Apathy has been the worst problem all along. This would suggest some of the tasks that have to be performed if the plan is to receive the careful, serious-minded consideration it deserves.

What plans have been made to build up that new head of steam?

We hope that the complete plan will be made available very soon after it is presented and revised in St. Louis. We have taken steps to have thousands of copies printed and to give it wide attention in the press.

We understand, and expect, that the plan will be debated and that amendments will be offered by the various churches, so the plan as it is proposed initially will not be the one that the churches finally will vote on.

We would hope that each of the participating churches will encourage wide discussion of the plan. In a community where several of the nine denominations are represented, there should be joint discussions.

Do you think that our 1968 union of the Methodist and Evangelical United Brethren Churches blunted the interest of our people toward COCU?

No, I don't think so. I believe there is as much interest in The United Methodist Church as there was in either of the two predecessor bodies. And I suppose, by the same token, there is as much apathy.

Those who have been involved in the Consultation say they have been brought much closer together by the realization that they have much more in common than separating them. But they acknowledge the difficulty of communicating this to the rest of us who haven't "been there."

Yes, it is hard to communicate this to others. I believe, however, that the Consultation is a manifestation of something God is doing in our time. He is making available to us a greater experience of oneness. But this is not a goal we reach toward so much as it is one of the givens. There is only one church theologically speaking, and what is called for in our time is a greater visibility, a fuller manifestation of the unity God has given in Jesus Christ. This is a fundamental prompting for the creation of the Church of Christ Uniting. □

Pressures Alter Mission Scene

Even as the United Methodist Board of Missions issued its call for new personnel for 1970, the face of the denomination's work overseas was changing, in at least two instances changing under extreme political pressure.

At year's end all but 1 of 11 United Methodist missionaries in Algiers, Algeria, were expelled. An Algerian press release reportedly charged that the missionaries were expelled because the church there "is the kind of organization the CIA would use" and that the church was engaging in antinational activities.

The Board of Missions in New York denied such charges. Methodist work has functioned in Algeria since 1907, and the board has workers in several communities besides Algiers. The ousted missionaries told officials in New York they were not physically mistreated. A board spokesman said he hoped United Methodist work could be continued in the north African country.

In East Germany, the Evangelical Methodist Church, reportedly under increasing pressure from the communist regime there, requested the United Methodist General Conference to grant it the "status and function" of a national conference with a bishop of its own.

A news report said the move was seen in Berlin as an obvious result of East German prodding of the church to sever all organizational connections with the church in West Germany and form an independent body.

At present one central conference serves all Germany under Bishop Ernst Sommer, headquartered in Frankfurt. He was elected first bishop of the Evangelical Methodist Church formed in 1968 by merger of Methodists and Evangelical United Brethren.

While separation under government pressure faced East German Methodists, separation into new denominations was completed in two Latin American countries.

The autonomous Methodist Church of Bolivia elected the Rev. Mortimer Arias as its first bishop. The church, with 3,150 members, was formed from the former Bolivia Annual Conference of United Methodism.

Only two days after the Bolivian action, the autonomous Methodist Church of Uruguay was formed and elected the Rev. Emilio Castro

its first president. Formed from the former Uruguay Annual Conference of United Methodism, the new denomination has 2,730 members.

The two new churches were the third and fourth Methodist bodies to come into autonomy in 1969 in Latin America. Earlier actions were completed in Chile and Argentina. A similar move to autonomy was expected by Peruvian Methodists early this year.

On the other side of the world the Hong Kong Council of the Church of Christ in China was facing many of the same problems that beset American churches—declining membership, shortage of trained pastors, and stresses of working toward church union. The Hong Kong church was studying possible union with Anglicans and with two Methodist-related groups: the Chinese Methodist Church, established by British Methodism, and a unit formed by the former Methodist Church in the United States.

Suggestions for a major shift in missionary deployment came from the third United Methodist Missionary Conference held in this country. That group urged that missionaries from overseas countries be invited to serve in the United States. The missionary conference also called for a study of the continuing involvement of missionaries overseas and "rejoiced" in a Board of Missions call for training and retraining of missionaries in the current social crises under black and other minority leadership.

The Board of Missions, in its 1970 call for personnel, asked for persons for career or short-term assignments in the United States and 30 overseas countries. The board seeks persons in a spectrum of specialties ranging from community organizers and Spanish-speaking ministers in this country to doctors, educators, and technicians overseas.

The board said the core of persons is needed for "regular" or career service, but there are openings for three-year overseas terms or two-year U.S. assignments.



Hometown United Methodist astronaut Alan Bean drew top billing on the Tarrant County (Texas) Convention Center marquee when he spoke there recently to a youth conference. The Fort Worth native told the youth we can "perform the impossible task by putting our mind to it." The moon-walker also cited the need to "clean up our cities" and "eliminate war."

VARIED MEANS OFFERED FOR CHURCH RELEVANCE

What are some issues the church must face to remain relevant? Two leading Canadian churchmen and a United States woman official in the World Council of Churches recently voiced differing answers.

Man will have more leisure time and will develop "wider and deeper channels of service toward his fellows," said Dr. Robert McClure. The moderator of the United Church of Canada added, "So must the church offer more help for young people, families, and the disadvantaged."

Commenting on family and family life, he said it must either be strengthened or a substitute found for it.

The head of the denomination formed in a 1925 merger of Canadian Methodists, Presbyterians, and Congregationalists said churches must offer young people public service in "outlets demanding as the military," for two-year terms.

"There is technically no need," he noted, "for anyone to live in squalor and poverty in an age of abundance, nor for people to die from hunger. . . . We must find a way to share the benefits of modern life with the disadvantaged at home and overseas."

Another Canadian, Rabbi W. Gunther Plaut of Holy Blossom Temple, Toronto, foresaw difficulties for the religious enterprise and for all who want to maintain some standards in morality and ethics. "We haven't seen the limits of permissiveness," he stated. "Far from it. The time has not yet come for a climate of self-discipline, but it will come once permissiveness has been given its full sway and found boring. . . ."

Speaking more specifically on the role of the World Council of Churches was Miss Jean Fairfax, a black United Church of Christ laywoman and one of 7 women on the 120-member WCC Central Committee.

The WCC, she says, must be more open to cultural contributions of youth, women, nonwhites, and others not properly represented in

its organization. It has been so dominated by the white, middle-aged, Western clergyman viewpoint that it has been all but impossible to communicate effectively with alienated minorities, she charged.

Questioning the ecumenical structure, she noted that church leaders used to think that unity would enable Christendom to speak with one loud clear voice on pressing social issues. More and more people, she said, are questioning the wisdom of "layering one endowed bureaucracy on top of another" and the validity of seeking ever-broader membership.

The most effective role, she suggested, would be for ecumenical bodies to sponsor coalitions, task forces, ad hoc and other groups which would be ecumenical in membership but organized outside traditional ecumenical structures.

PAGES, USHERS NEEDED FOR ST. LOUIS SESSION

Pages and ushers are needed for the General Conference special session April 20-24 in St. Louis, Mo.

Interested persons should write J. Clinton Hawkins, 7421 Warwick Drive, St. Louis, Mo. 63121.

Proper notification will be made when recruitment is completed.



Heisman Trophy winner Steve Owens of the University of Oklahoma, voted the nation's outstanding college football player of 1969, says his goal is to dedicate everything he does "to the glory of Christ." Member of the Fellowship of Christian Athletes, he added, "I've had a lot of help from a lot of people, and now I want to use whatever influence I have to help others see that it is Christ, above all else, that gives meaning to life."

DENOMINATION WARNED OF RACIAL CRISIS

Warnings of a "severe racial crisis" within The United Methodist Church that could lead to destruction of the church's black-white unity have been issued by an independent race-relations group.

The Race Relations Information Center (RRIC) in Nashville, Tenn., prepared a special report on *Black Protest*, selecting United Methodism because its membership includes more blacks than any other predominantly white Protestant group and because its blacks are strongly united in their fight for racial justice within the denomination.

The 4,000-word report traces the history of race within Methodism, the actions in recent years by General Conferences and by national boards, the demise of the segregated Central Jurisdiction, and the birth of Black Methodists for Church Renewal.

The growing dispute, according to the report, is primarily between BMCR and a large body of white United Methodists, not well organized but representing a vast majority of the church's membership. Cited as evidences of continued racial unrest were decreases in membership and donations, and canceled magazine subscriptions.

The report speculated that the biggest moment of decision making would probably come at the April, 1970, General Conference special session in St. Louis, Mo., when leaders of both sides will confront that body.

The report noted pleas by Southern bishops to end discrimination, large increases in the goal of Race Relations Day offering for black colleges, mergers of several annual conferences, and admonitions increasingly in church periodicals against racism as efforts by church leaders struggling doggedly to accommodate the black movement without infuriating whites.

However, the report said that while The United Methodist Church seeks to find a solution satisfactory to all its members, its leadership was divided over whether the black-white controversy would bring polarization and a split in the church or whether the controversy might prove beneficial. Almost all leaders, the report said, foresee a period of bitterness.

The United Methodist situation is being watched closely by other churches, the report contends, because of dissatisfaction among blacks in their ranks.

EDITOR OF YOUTH PERIODICALS FIRED

The editor of two United Methodist youth periodicals was fired as of January 1 in a dispute over use of controversial articles.

Ousted was the Rev. Charles E. Cole, editor of high-school publications *New Creation* and *Real*. The winter edition of *New Creation* was delayed because of articles on black awareness and sex. Other articles were substituted.

Dr. Henry M. Bullock, general secretary of the Division of Curriculum Resources of the Board of Education, said his decision regarding Mr. Cole "had nothing to do with matters of race or social justice but was based on matters of editorial judgment and professional competence in editing Christian-education resources."

A Nashville newspaper quoted Mr. Cole as saying he was dismissed because of his views of the policy of the division and the Board of Education.

Mr. Cole said the articles omitted from the winter issue did not differ radically from previous articles.

COURTS TO DECIDE RELIGIOUS TAXATION

The taxation battle between seven Nashville-based religious publishing firms and the metropolitan government of Nashville-Davidson County has finally reached lower Tennessee courts and is expected eventually to go to the Tennessee Supreme Court.

United Methodists have filed suit in Chancery Court appealing a November ruling by the state Board of Equalization. The ruling said all property used for printing operations and for publication of non-religious materials or for administrative activities not directly related to a religious purpose shall be subject to assessment.

Metropolitan tax assessor Clifford Allen stated that the publishing houses have gone "far beyond" their purpose of supplying the printing of church bulletins and other religious publications and now are "operating far-flung, multimillion dollar enterprises for profit directly in competition with private industry."

John Laird, Methodist Publishing House treasurer, rejected this, saying that neither the statute law nor the operations of MPH have changed.

MPH says its property is tax



Students in the campus Commons at Morningside College, Sioux City, Iowa, have something different to talk about. It's a 40-foot mural featuring the letters, numbers, and symbols of a typewriter. Artist George W. Genszler, a member of the college's art staff, denied any hidden philosophical meaning and said, "This is largely a fun piece."

exempt under state law regarding religious, charitable, or educational institutions.

The MPH appeal is similar to one filed earlier by the Southern Baptist Sunday School Board, one of the seven establishments affected. Others involved are the United Methodist Board of Evangelism and the Program Council's television, radio, and film communication division (TRAFICO), the Sunday School Publishing Board of the National Baptist Convention, the Southern Publishing Association of Seventh-day Adventists, and the National Baptist Publishing Board.

CENTURY CLUB

One of our new Century Club members, J. T. Autry, was born on Christmas Day, 1867.

Mrs. Grace Allen, 101, White Plains, N.Y.

J. T. Autry, 102, Jackson, Ala.

Edith Parmelee, 100, Cleveland, Ohio.

George Pfile, 102, Clay Center, Kans.

The Rev. Preston Taylor Ramsey, 100, Bryan, Texas.

Elmer Shaw, 102, Clearfield, Pa.

Mrs. Jennie Welch, 100, Caledonia, Minn.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of church where a member, and its location.

Mr. Allen estimated the value of the seven properties at \$35 million and said facilities would be assessed at 40 percent actual value with the tax rate at \$53,000 per \$1 million assessed valuation. According to Mr. Laird, the MPH annual tax at those rates would be approximately \$300,000. It now pays \$40,000 in annual tax on such properties as a cafeteria and parking lots.

MEMBERSHIP SAGS; DATA, UNION BLAMED

Membership in The United Methodist Church in 1969 suffered a loss of 201,096 from a year earlier, reducing the membership total to an official 10,789,624.

About 40,000 of the loss was attributed to failure of annual conferences to file reports for the same reporting periods and through losses of churches in the union between the former Methodist and Evangelical United Brethren Churches. (The denomination operates on a calendar year, but a number of annual conferences operate on other bases, making an inclusive report impossible.)

Total giving for all church causes for 1969 was \$685,751,378, a loss of \$77,000,000 from the previous year. Again, part of this decrease was attributed to statistics covering 12 months in some annual conferences, 7 months in others.

Compilations from the denomi-

nation's 40,644 organized churches showed a church-school membership decrease of about 600,000, and attendance at weekly worship service dropped about 500,000.

United Methodists are second to the Southern Baptist Convention among the nation's Protestant denominations. Southern Baptists recently "projected" a 1969 membership of 11,400,000.

United Methodists in the News

Herbert J. Burdsall, Kansas State field director of Christian Rural Overseas Program (CROP), received the relief organization's annual distinguished service award.

Patty Grant, a 17-year-old high-school senior from Cherokee, N.C., and "Miss Cherokee of 1970," will represent her tribe at all Indian festivities throughout the United States in 1970. Another United Methodist, **Evangeline Wolfe**, was runner-up in the contest.

Dr. William B. Cate, executive director of the Portland (Oregon) Council of Churches 11 years, has been named first president-director of the new Church Council of Greater Seattle.

Scott Houston, executive director of Wesley Homes, Inc., Atlanta, Ga., received Georgia's highest award for work with the aging.

Richard Lugar, mayor of Indianapolis, Ind., was named vice-president of the National League of Cities.

Dr. Benjamin B. Graves will resign by July 1 as president of Millsaps College, Jackson, Miss., to become president of the University of Alabama in Huntsville.

George A. Koehler, general manager of the WFIL stations and the radio and television division of Triangle Publications, Philadelphia, Pa., received the distinguished service award of the Chapel of Four Chaplains.

DEATHS: **Charles H. Kendall**, 67, member of the United Methodist Hall of Fame in Philanthropy. . . . **William S. Parks**, business manager for the Wesleyan Christian Advocate, Macon, Ga. . . . **Dr. Quentin C. Lansman**, associate director, United Methodist Division of Higher Education's Department of Campus Ministry. . . . **Dr. Frank S. Beck**, missionary in Latin America known as the "father of modern medicine in Bolivia."

RELIEF AGENCY SEEKS LARGER VIET NAM CREW

Nurses, doctors, and community-development workers are among personnel needed by Vietnam Christian Service (VNCS) in 1970.

The ecumenical relief agency working with war refugees is seeking 34 workers to serve two-year terms. Also needed are social workers, hospital co-ordinators, physical therapists, and several persons for Saigon headquarters.

The United Methodist Committee for Overseas Relief (UMCOR) is providing 21 of the 56 overseas personnel presently serving under VNCS. A principal supporter of VNCS since it began about three years ago, UMCOR will furnish almost half of its 1970 budget.

VIOLENCE PANEL SPLITS OVER DISOBEDIENCE

In what was viewed as reflecting widespread public division over civil rights, 7 members of the 13-member National Commission on the Causes and Prevention of Violence recently said they oppose civil disobedience, contending that such strategy could lead to anarchy.

The seven said persons or groups judging laws to be unjust should test them through constitutional channels and abide by the law in question until it is invalidated by the courts.

The six members of the commission in disagreement with the position taken by the seven said that civil disobedience which accepts the consequences may sometimes be the only way to change an unjust law or government policy.

The report was the first issued by the U.S. commission that produced a split decision. All eight previous reports by the commission dealing with topics other than civil disobedience were issued with unanimous consent.

The division among members of the violence panel typified a major battle brewing in recent

months between pro and con forces of civil disobedience. United Methodists were caught up in that battle when the 1968 General Conference affirmed "the right of nonviolent civil-disobedience in extreme cases." However the General Conference held that violators should be willing to accept penalties.

Petitions are expected at the 1970 General Conference special session from more than one annual conference in an attempt to overturn the 1968 action and to deny the right of civil disobedience.

\$1.6 MILLION RECEIVED FOR CAMILLE VICTIMS

By the end of 1969, United Methodists had collected more than \$1.6 million for Hurricane Camille victims in five southern states.

Led by the Bishops Emergency Appeal, funds were raised to aid victims in Mississippi, Louisiana, Alabama, Virginia, and West Virginia.

As of December 31, a total of \$697,550 had been distributed with \$557,108 going to assist in rebuilding churches and parsonages. Also distributed was \$103,435 to compensate pastors and mission workers for personal property losses and \$33,562 to aid in supplementing pastors' salaries.

Another \$325,000 is being held until a special committee decides what action to take on Gulfside Assembly, Waveland, Miss., which was totally destroyed.

WOMEN USE 'COURAGE' AS PRAYER DAY THEME

World Day of Prayer, March 6, will have special meaning for Protestant, Orthodox, and Roman Catholic women in 130 countries as they unite in prayer around the theme *Take Courage*.

The theme, chosen by an international committee of women, was considered particularly appropriate at the start of a new decade in which women are being called on to realize their full potential and take responsibility for the future course of history.

They will also join in a worldwide offering to be devoted to the Intercontinental Mission Fund serving six continents.

United Methodists will join the observances through their participation in Church Women United, a National Council of Churches-related organization.

**DENOMINATIONAL REPORT
FINDS SOME WORK UNDONE**

A year-end report by United Methodism's news service revealed some statistics which add up to incompleted assignments.

United Methodist Information said developments within the new denomination (created in 1968) were ahead of anticipated timing in only one area.

Although annual conferences of the former Evangelical United Brethren Church had been authorized to maintain their separate identity for up to 12 years, by the time 1969 ended and the new denomination was 20 months old, only 6 of 30 former EUB units in the United States remained separate. Mergers were scheduled for 4.

The news agency noted, though, that interracial mergers begun in 1964 almost came to a halt in 1969. One former Central Jurisdiction annual conference merged in 1969, and the year ended with 9 black conferences remaining from the 17 alive in 1964. Two of those will merge in 1970, and negotiations are at various stages in the others.

Mergers, both interdenominational and interracial, left United Methodism with 86 annual conferences in the United States.

Also evidencing work uncompleted, according to United Methodist Information, was receipt

of just over \$5 million by the end of 1969 in the denomination's four-year Fund for Reconciliation program with a \$20 million goal.

Among a variety of programs financed out of the national half of the fund is a voluntary service corps which, at year's end, had some 200 persons on one-year service.

The news service report noted that United Methodists carried on five areas of self-examination in 1969, completing one of them.

A study of The Methodist Publishing House was completed, with recommendations for changes addressed to the Board of Publication and to General Conference.

Continuing, as scheduled, at least until the 1972 General Conference, were studies of doctrine, social principles, agency structure, and structure of overseas segments of the denomination.

**WAR DESERTERS SEEN
ESCAPING 'TO SANITY'**

An American Episcopalian minister just returned from working with 350 American war protesters in Sweden said the men have "deserted from madness to sanity."

The Rev. Thomas Hayes and his family went to Stockholm last March under sponsorship of Clergy and Laymen Concerned about Viet-

nam, an interreligious antiwar organization.

Saying that the deserters are not trouble-making dropouts or criminals, Mr. Hayes added that 350 have been granted political asylum and 400 more have applied for that status.

He also said while most of the men do not regret their desertion, many are determined to remain outside the U.S. even if amnesty is granted. Their educational backgrounds range from sixth grade to a law-school graduate, and about 10 percent are black.

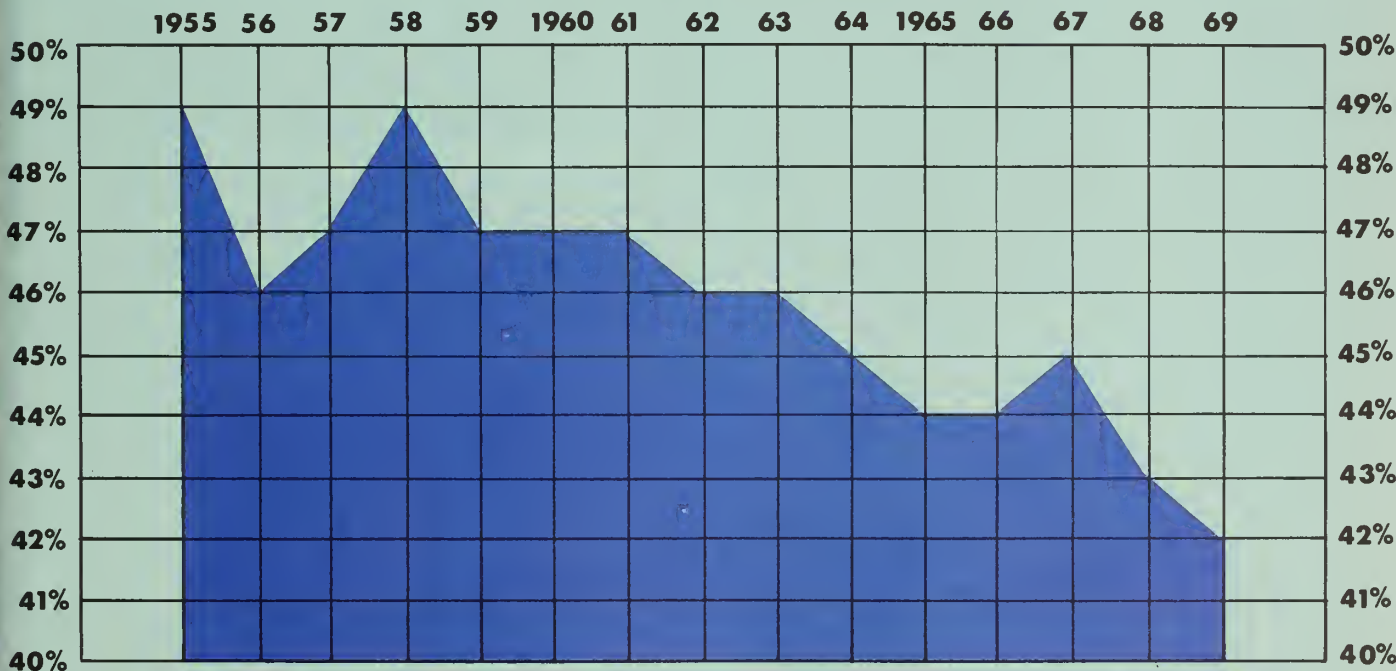
**BRITONS APPLAUD END
OF DEATH PENALTY**

Great Britain recently abolished capital punishment for murder after years of opposition by various forces, including church groups.

British Methodists were among those opposing the death penalty. Other opponents included Baptists, Quakers, Congregationalists, and the British Council of Churches.

Dr. Michael Ramsey, archbishop of Canterbury and spiritual leader of the world's Anglicans, said that "abolition of capital punishment . . . will help create a more civilized society in which to continue the search for the causes of crime, and to continue experiments in penal reform."

**Percentage of American Adults Attending Church
in a Typical Week (1955-1969)**



Between 1955 and 1969, the number of United States adults attending church in a typical week dropped from 49 percent to 42 percent, according to a Gallup Poll survey. Gallup also reported the drop was greater among Roman Catholics than among Protestants and was higher among young adults than in any other age group.

The Church's Role in the Middle East

WHAT SHOULD be the church's attitude toward the conflict in the Middle East? No question of international affairs, with the exception of Viet Nam, has more effectively caused churchmen to line up on opposing sides.

Proponents of the Arab cause tend to see the Palestine refugees and their claims as of primary importance. Supporters of Israel consider the basic issue to be the right of Israel to exist.

But no simplistic solutions to the Arab-Israel controversy are adequate to meet the escalating complexities of the problem. Churchmen should not hastily take sides.

What the church must do is to listen carefully and compassionately to each side. In this issue, *TOGETHER* reports on what some Arabs are saying about the Middle East conflict. The next issue, continuing the editor's report, will carry some Israeli points of view.

No realistic appraisal of the Middle East is possible without recognizing certain dualities resident in the situation. Among them are dual cultural and economic systems, dual political orientations, dual sets of grievances, and dual religious sanctions.

Cultural and economic contrasts between Israel and the Arabs are vivid. By and large, the Israelis are Western oriented in their thinking and are striving to build a modern, technological, industrialized society. While many Arab leaders have been educated in Western universities, the gap between leadership and people is larger, and industrial and economic development is painfully slow.

The political realities are also in contrast. The Arab world is composed of many kinds of states. Few of them resemble American-style democracy. You will find everything ranging from leftist revolutionary governments to reactionary monarchies. These diverse Arab states are united in opposition to Israel, but in widely varying degrees, as the Arab summit meeting in Rabat revealed. In Israel, processes of government are democratically maintained through local and national elections. Israelis believe that a Jewish state is the only means to prevent repetition of historic oppression of Jews—or their annihilation as in the Nazi holocaust. Israel's critics charge that its determination to be dominantly Jewish makes it an "exclusivistic" state.

Israel and the Arabs present two sets of grievances built up over a long period of history. In considering the problem one arrives at conclusions which are inevitably conditioned by the point in history at which he begins. Simply stated, the Arabs cry for justice. Israel calls for security. Arabs make their plea in terms of simple justice—the pitiful plight of the refugees and the peaceful return of Arab lands. Israel makes its plea in terms of basic security—acknowledgment of Israel's right to exist in peace within secure borders. The Middle East situation has become so tragically complicated that no solution can possibly bring justice for all.

Another duality lies in the use of religious sanctions to bolster partisan positions. Some Arab Christians are

guilty of a thinly disguised racism when they denounce Jews as the people who rejected Christ, who are thus rejected by God, and who deserve rejection by men. The fact that Arab Christians are a tiny minority in predominantly Muslim lands makes their attempt to prove their Arab loyalty by denouncing all Jews understandable but no less reprehensible in light of the gospel.

On the other side, Israeli emphasis upon continuity with ancient Israel (legitimate as it is within Judaism) and the religious zealots' convictions that divine prophecies are fulfilled in the modern State of Israel create an unrealistic presumption which is fraught with dangers. It would be a prostitution of biblical interpretation, for example, to justify Israel's foreign policy solely on a religious basis. Carried to extremes, one might thus argue for supplying Israel with more Phantom jets because they are "God's chosen people."

Many other factors exist in the tangled Middle East situation. For example, Arab rhetoric is notoriously hyperbolic and should be recognized as such. Furthermore, Arabs exaggerate all out of proportion Jewish political influence in America and tend to see a dire plot involved in every Jewish White House advisor, court appointee, or member of Congress. On the other hand, Israel shortsightedly seems to discount an increasingly significant development in the Middle East—the rise of the Palestinian consciousness, born perhaps 20 years too late but nonetheless of great importance. If any Middle East settlement is to last, the Palestinians must be reckoned with.

In summary, there is no easy answer to this amazingly complex problem. Rather than exclusively identifying with the Arabs or with Israel, the church must act as an agent of reconciliation, recognizing that justice and injustice to some degree belong to both parties in the struggle.

Two basic principles deserving church support are related to the two basic tensions in the situation: 1. The church must not equivocate on the right of Israel to exist. Israel is a justifiable fact of history and the present threat to its existence is very real. 2. Palestine refugees have suffered, often as pawns in the struggle, and must be compensated for the loss of their lands and, in many instances, be returned to them.

The church should marshal all its moral influence to encourage a negotiated peace in the Middle East rather than another pseudo cease-fire which only masks continuing hostilities. Recognizing that no absolute justice or total security is possible, the church should urge the parties involved to move toward realizable goals of relative security and the maximum possible justice. The church should press for an imperfect but workable solution in which the least number of people will suffer, in which the largest number of people have open to them a future of hope, and in which the world may best be assured of more than a hollow and temporary peace in the Middle East.

—Your Editors

\$HOULD CHURCHES\$ PAY TAXES\$?

Supreme Court watchers were amazed when the high tribunal agreed to hear the appeal of a New York attorney who seeks to overturn the historic tax exemption of U.S. churches. Whatever the court's decision, it is sure to have long-lasting effects on the status of church-state affairs. Here is a behind-the-scenes look at the persons, the groups, and the issues involved in this significant case, written by a United Methodist who has been a close observer of the proceedings.

By DEAN M. KELLEY

Director for Civil and Religious Liberty
National Council of Churches

IT WAS an historic day—November 19, 1969—when the United States Supreme Court at last heard argument on a basic constitutional problem it previously had refused to consider: whether churches should be exempted from taxation. On the outcome of that case could turn the disposition of sums estimated from 1 to 6.5 billion dollars. (No one knows, or even has a very good basis for estimating, how much in taxes the churches actually would have to pay.)

These sums, however vast, were put in doubt by an attorney named Frederick Walz, who lives alone with his pet cats in a small Bronx apartment. A couple of years ago he became a landowner by purchasing a tiny weed-grown plot in the wilds of Staten Island. He paid \$25. Although surrounded by other property and having no access to a thoroughfare, this bit of real estate, just over 20 feet square, is assessed at \$100, and Mr. Walz pays \$5.24 a year in taxes on it. This gives him "standing" as a taxpayer to challenge the Tax Commission of New York City.

Mr. Walz filed suit against the Tax Commission for compelling him to contribute to the support of religion, contrary to the guarantee of the First Amendment of the U.S. Constitution that no religion will be "established" by state action. How is he compelled to contribute? New York state law exempts from taxation the real estate owned by religious bodies and used exclusively for religious purposes. Thus a heavier tax is borne by those who do pay taxes. It has been calculated that if all exempt religious property in New York were taxed, Mr. Walz might save 11¢ a year!

Mr. Walz's suit was dismissed by the trial court. He appealed, and it was dismissed by the Appellate Division. He appealed again, and it was dismissed by the Court of Appeals, the highest court in New York State. He then appealed to the U.S. Supreme Court, which, to everyone's surprise, accepted the case for review. (It had refused to review similar cases with much better records in 1956, 1961, 1963, and 1966.)

Despite the unanimous decisions against him in the three lower courts, Mr. Walz had reached the highest tribunal in the land, which has the power to strike down any law it finds contrary to the Constitution. And he had reached this dizzy eminence without ever having appeared in court! He filed his briefs by mail as "attorney pro se" (for himself), and no other counsel had appeared to argue for him. Would he at last appear in person at the Supreme Court in Washington to argue his case, or would he send someone else? As the date for argument approached, curiosity increased.

Mrs. Madalyn Murray O'Hair, one of the appellants in

the school-prayer and Bible-reading cases of a few years ago, as well as in a case challenging Maryland's tax-exemption of churches, offered her services as "the sole national spokesman for the nation's known 6 1/2 million nonbelievers in religion." Neither the Supreme Court nor Mr. Walz accepted her offer.

When the day for argument arrived, Mr. Walz was represented by the able chairman of the American Civil Liberties Union, Edward Ennis. The other side was argued by J. Lee Rankin, corporation counsel for the City of New York and a former Solicitor General of the United States. He and Mr. Ennis each had 30 minutes in which to persuade the court to his view of the issues that could mean millions, if not billions, of dollars to the nation's churches.

Perhaps by the time this article is published, the Supreme Court's decision will have been handed down. Whether it has or not, the issues and arguments will not have changed; the court will only have determined which ones will apply in this society at this time, and those who disagree probably will hope for a future, presumably "wiser," court to vindicate their view.

ORAL argument before justices of the Supreme Court is a high dramatic moment. But it does not present the full position of each side. These have been spelled out in great detail in printed briefs filed with the court many days before. The oral argument is a kind of summation by the parties and an opportunity for the justices to ask questions and to probe for weaknesses in the arguments. Sometimes the questions which a justice asks suggest the direction of his thinking; sometimes he is merely being the "devil's advocate" in trying to draw out the full implications of an argument with which he may not himself agree.

In important cases, the court may receive additional arguments from persons and groups who submit briefs as "friends of the court." To enter their briefs, would-be "friends" must obtain permission from the two adversary parties or, if either refuses, from the court itself. The U.S. Supreme Court is usually generous in granting permission to file such briefs; how much attention they get from the justices is another matter. Members of the court insist that every justice personally reads the briefs submitted by the parties in every case—itself a herculean task. No one claims they are equally conscientious about reading briefs from uninvited "friends of the court."

The Walz case attracted a blizzard of such briefs, not only from Mrs. O'Hair and the American Civil Liberties Union (the only two supporting Mr. Walz), but also from the National Council of Churches, the U.S. Catholic Conference, the Synagogue Council of America, the Guild of St. Ives (Episcopal attorneys in New York City), the Baptist Joint Committee on Public Affairs, Americans United (for Separation of Church and State), and the attorney general of the state of New York (joined by a number of other states' attorneys general). Altogether they inundated the Supreme Court with all conceivable arguments for and against tax exemption of churches.

A brief review of the main points at issue in the historic Walz case may be the easiest way to grasp the complex web of problems involved in tax exemption.

First, however, we should survey the alternatives open to the court in order to know whether movement in a given direction is an advance or a retreat.

Few students of the issue (including some of Mr. Walz's most fervent advocates) expect the Supreme Court to strike down the churches' tax exemptions. The economic dislocations—not only for churches but for everyone—would be severe.

More crucial, in many people's view, is the *basis* on which the court upholds the exemptions, if indeed it does so. Most previous decisions on tax exemption have expressed the concept that it is within the discretion of legislative bodies to exempt from taxation certain categories of potential taxpayers by general laws that do not discriminate between citizens except on the basis of classifications having a reasonable relation to purposes for which the legislature may properly legislate.

What this means in the Walz case is that if the New York Legislature had a legitimate objective in granting tax exemption to a variety of persons and groups, the court would not try to second-guess the legislature, but would honor its conclusions about who should pay taxes and how much. The court would intervene only if the legislature used a classification unrelated to its proper objectives (such as taxing blondes twice as much as brunettes), or one which violated the Constitutional rights of citizens (such as taxing one race more than another). So the task of the corporation counsel was to show that the New York Legislature was acting within its powers and had a legitimate (secular) purpose in exempting from taxation the property owned by religious organizations and used exclusively for religious purposes.

Mr. Walz contends that the New York Legislature exceeded its powers in explicitly exempting religious groups from taxation since the First Amendment says that Congress shall make no law "respecting an establishment of religion" and since the Supreme Court has extended the prohibition to state legislatures. Exemption from taxation is an *aid to religion*, Mr. Walz insists, and the Supreme Court repeatedly has said as it did in a 1947 case on bussing parochial-school students that the "establishment" clause means at least this:

Neither a state nor the Federal Government can set up a church. *Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. . . .*—*Everson v. Board of Education* [emphasis added by author]

But there is another possibility, advocated by several of the religious organizations, who do not wish to see their tax exemption rested solely upon the discretion or whim of legislatures. One rationale which some legislatures and some courts have adopted for exempting churches from taxation is the *quid pro quo* theory, which holds that private nonprofit organizations can be exempted from taxation *in return for* the public services they render. In many cases, so the rationale goes, the state would have to perform these services at public expense if the private agencies did not. This justifies exempting all private nonprofit hospitals, colleges, homes for the aged, orphanages—including those owned by

churches. But is it an adequate or appropriate rationale for exempting churches themselves from taxation (the sole issue in the *Walz* case)?

Churches do not think so, because legislatures are then made the sole judges of whether churches are rendering service to the public.

If, at any time, a church or synagogue became outspoken in its criticism of City Hall or State House, the legislature might conclude that it is not providing the public service (the *quid*) for which it supposedly receives its tax exemption (the *quo*), and thereupon revoke the tax exemption. Or the legislature might set certain standards in advance which churches and synagogues would be obliged to meet in order to qualify for their tax exemption.

THIS IS no imaginary peril as was shown by a law passed by the California Legislature. It required every church in the state to sign a loyalty oath in order to retain its tax exemption! Several churches heroically refused to do so, and a court struck down the law on the ground that it is not incumbent upon citizens or groups to prove their loyalty in the absence of evidence to the contrary. Thus the issue was laid to rest without touching on the merits of tax exemption for churches, but it suggests the readiness of legislatures to set such tax-exemption standards.

The churches feel that it is not up to the state to set standards of what constitutes a good church, or whether it is a "public service," as the prerequisite for tax exemption. Exemption granted on such a basis could be revoked at any time, and the threat of such revocation would be a "sword of Damocles" hanging over the churches to insure their good behavior by the state's standards—a condition in many respects worse than taxation! The religious bodies were anxious, therefore, that if the Supreme Court upheld their tax exemption, it would not do so on grounds that would leave the free exercise of religion at the mercy of the legislature.

In July, 1969, at my suggestion, a meeting of lawyers for the major religious groups was held in Washington, D.C., to consider this very question. How should the religious groups respond to the *Walz* case? Some viewed it as a terrible threat to the churches, but Charles H. Tuttle, the 90-year-old general counsel of the National Council of Churches, rasped with indomitable delight, "We should be grateful to Mr. *Walz* for giving us the opportunity to anchor tax exemption in the First Amendment!"

Slightly stooped, with twinkling eyes under craggy eyebrows, "Judge" Tuttle is a senior partner of the prestigious Wall Street law firm of Breed, Abbott, and Morgan. A vestryman of New York's Grace Episcopal Church, he once remarked that he hoped he would live long enough to argue for the tax exemption of churches as a right under the First Amendment, and at last it looked as though he had succeeded! The only hitch was that in the *Walz* case the churches' tax exemption was being defended by someone else—the corporation counsel of the City of New York—while the churches' attorneys sat on the sidelines.

The corporation counsel was arguing that if the legislature of New York State had granted exemption from taxation to all other charitable nonprofit organizations

but *not* to churches, it would have been discriminating against religion, thereby inhibiting its free exercise contrary to the First Amendment. But he carefully refrained from making the point the churches wanted: that because of the First Amendment, Congress and the state legislatures do not have the power to tax the churches. No state official likes to argue that the state is without power to do what it might someday want to. At most, they will claim that the state, out of the goodness of its heart, is refraining from doing what it could do if it wanted.

The only recognition of the churches' position during the trial was a courteous reference by Mr. Ennis to the brief introduced by the National Council of Churches, whose attorney, Mr. Tuttle, "is present in the court today," and Mr. Ennis mentioned it only to refute it. The contention that the First Amendment requires the exemption of churches from taxation, said Mr. Ennis, is supported by quotations from only two earlier cases, both of which dealt with itinerant *colporteurs* who sold religious tracts from door to door. The Supreme Court struck down municipal taxes on peddlers as applied to these persons on the grounds that taxes cannot be levied upon the exercise of First Amendment freedoms. Mr. Ennis sought to point out that while the preacher could not be taxed for delivering a sermon, the same principle did not apply to the place where the sermon was delivered.

At this point the new chief justice, Warren Burger, interrupted to ask a question, beginning with the observation, "I have difficulty distinguishing the activity from the institution." His statement pointed up the essence of the churches' argument: that there is no *disembodied* religion; it is always manifest in corporeal vessels, emblems, structures; and that to subject these elements to taxation by the state is to subject the free exercise of religion which they manifest to state interference and control.

The corporation counsel of New York City made much the same point when he questioned whether taxing the churches actually would save anybody any taxes. The expense of assessing and collecting taxes from churches might well consume much of the revenue. And if the additional expense of paying taxes caused churches to close down their schools, hospitals, day-care centers, et cetera, the cost of providing such services in public institutions might absorb more than the prospective revenue, resulting in an increase in Mr. *Walz's* taxes. (This point was stressed by the *amicus* briefs of the U.S. Catholic Conference and the Guild of St. Ives. Both pointed out that the amount of religious property in question in New York City makes up only 4 1/2 percent of the total tax-exempt property in the city, and only 1 1/2 percent of *all* property. Hardly a lion's share of "special privilege"!)

Furthermore, Mr. Rankin continued, to tax the churches would entangle the state in religious affairs to a degree that would surely offend the First Amendment. Is the tax-assessor to inventory the churches' furnishings? Is he to weigh and assay the holy vessels or catalogue the ingredients of the sacraments? Is the tax-auditor to invade the church office and scrutinize the records? And if the church fails to pay its taxes, is the sheriff to close it up and auction it off?

The *amicus* brief of the Synagogue Council of America

insisted that tax exemption of churches is necessary for "separation of church and state"—the state cannot give money to the church; neither can it take money from it.

Much of the disagreement about tax exemption arises from misconceptions created by the term itself. Many court decisions—and much curbstome commentary—assume that taxes are collectible from everything that moves and twice as much from anything that does not. Therefore, anything or anybody that does not pay taxes is some kind of exemption from normal condition.

But no modern Western society operates on such a premise. General revenue for the state is assessed against the society's engines of productivity—the property and income of individuals and of profit-making collectivities. Normally taxes are not assessed against the nonprofit voluntary collective activities which citizens carry on for constructive purposes. They are not so much "exempted" from taxation as they are simply not included in

the revenue-producing base. The burden of justification should rest on those who would single out churches from the wide range of untaxed nonprofit collectivities and subject them alone to taxation.

There probably will always be those who see no difference between a tax exemption and an outright grant or subsidy to a church, despite the fact that one requires the church to appeal to its members for support and the other requires it to appeal to the legislature. As a recent policy statement of the National Council of Churches puts it:

"A church cannot be built with a tax exemption alone. It is built by the donations of its adherents because they believe in its purposes. Exemption from taxation merely permits full use of their gifts for these purposes without drawing off a portion for the purpose of the whole society, which the members already support directly through the taxes they pay as individual citizens." □

'APPLE MARY'

THE FIRST time she came to church, I greeted her at the door after the service and said, "I'm glad that you could be in church this morning."

I always mean it when I say that, but I suspect that some people think it is only a routine greeting. Mary didn't treat it that way at all. That very afternoon, making her customary rounds about town, she was reporting to all her friends that the Methodist preacher said he was glad she was in church, and that she was never going to miss another Sunday.

Her name was Mrs. Welton, but most people knew her as Apple Mary, Aunt Mary, or just plain Mary. She was a character. She had no inhibitions at all. People would report that they had seen her on the street at four o'clock in the morning, or that they had met her in some town 50 miles from Lincoln (Nebr.). In all kinds of weather she made her daily rounds, from restaurant to restaurant, from hotel lobby to hotel lobby, and every day (at least once) to the church.

She was an intuitive gate-crasher, one of the best I have ever known. She was equally at ease (in her frayed and dirty plaid jacket and low-cut tennis shoes)

at a wrestling match or a symphony concert. There weren't many funerals that she missed, and she managed to celebrate most church weddings. A connoisseur of public performances, she usually wound up in the front row. She managed to attend all University of Nebraska football games, even when they were sellouts and VIPs couldn't buy a ticket with fame or money.

Every downtown church has its Mary. They are a special problem, for there's no way to program them. They don't fit into the adult Bible class, or the Women's Society, or the prayer circle. Sometimes people complain about having to sit near them during a worship service.

One day we were talking about Mary in a small informal session, when the lay leader of the church said suddenly, "If this church doesn't have room for someone like Mary, then we might as well go out of business."

Mary had a problem when it came to addressing clergymen. She finally settled it by calling all of us "Honey." It was a little disconcerting to be walking down "O" Street in the noon rush and hear her half a block away, trying to attract my attention. I never

rated more than Honey, but my young associate became Bobby Honey.

At some point, I don't know when, I must have reprimanded Mary for something. At least she seemed to think I had. For more than a year, whenever she saw me on a Sunday morning, she would come over and whisper, "Don't worry, Honey. I'll be a good girl."

She never left the church after a service without stopping to tell me, "Honey, I sure love this church," and she very nearly kept the vow that she would never miss another Sunday as long as she lived.

Mary kept her attendance record perfect until the Sunday before she died. And although I know that in heaven "all things are made new," I hope that Mary is allowed to keep a little bit of her unpredictable spontaneity. I'm not worried about her getting in. I'd like to see anyone try to keep her out! And if there isn't room in heaven for someone like Mary, they might as well go out of business.

By this time, I imagine, she probably tells St. Peter at least once a day, "Honey, I sure love this place." —Clarence J. Forsberg

Campus Christian Communities

By MARTHA A. LANE

Among earnest Christians in the Church today there is a growing desire to meet together with other Christians in the rest periods of their work for common life under the Word. Communal life is again being recognized . . . as the grace that it is, as the extraordinary, the "roses and lilies of the Christian life."

—Dietrich Bonhoeffer

SOME 30 YEARS have passed since the German theologian wrote these words, but they still ring true for hundreds of Americans, including students participating in campus Christian communities. Take the University of North Carolina at Greensboro, for example:

It is Thursday evening, a time of special worship and study for the half dozen girls, the resident pastor, and his wife who make up Greensboro's Christian Faith and Life Community. There is a flurry of laughter and activity as the students return from class, cook dinner, and set the dining room table in their large, old house on the edge of the university campus. Promptly at 6:30 the chicken and potatoes are ready. A moment of quiet for a prayer of thanks, then the meal.

After chocolate pudding the dishes are cleared, then the group moves to the living room for study and worship. For an hour they study their main resource book, *The Christian Life* (John Knox, \$2.95) by Waldo Beach. The next hour is for group discussion of the week's topic—power. "Think about the connection between love, power, and justice," the young pastor suggests. The girls take the discussion from there.

Some show signs of weariness as the second hour of study closes. They are eager for the moments of worship to begin. Around a coffee-table-turned-Communion-table, the pastor reminds them, "This is called an 'agape feast.' In everyday life bread and water are essential—in a physical sense. In spiritual life Christ is essential."

Later there is a time for individual prayers: "Help us to use our Christian power in a way of constructiveness and love. . . ." "Help me to believe in the power of love. . . ." After the Sacrament, the group sings the Lord's Prayer, and the service soon concludes.

Next Thursday they will meet again for a common dinner, study, and worship. Academic work, community-service projects, Wesley Foundation activities, and other concerns will occupy the girl's attention meantime.

Campus communities are as varied as the needs and ideas of their members, TOGETHER found in an informal survey of campus religious communities last spring. The following random examples illustrate:

Eastern Michigan University, Ypsilanti. The Christian Community Experiment here is an all-male, ecumenical venture about the same size as the Greensboro community. Members live in the Wesley Foundation building, eat their evening meals together, share housekeeping chores, discussion, and worship—all as part of their planned efforts to live totally "in Christ." Of numerous service projects, one of the Community's most lasting was the founding of the Campus Service Corps, which matches student volunteers with community needs.

The Community at the University of Washington, Seattle, is coeducational, ecumenical, and involves a dozen students. Aside from the usual group activities—common meals, group worship, study, and housekeeping tasks—the students have been involved in tutoring, war-resistance and draft-resistance work, and civil-rights discussions, including analysis of the Kerner Report.

The University of Tennessee's Community Fellow Program, Knoxville, involves a young head-resident couple and seven men students who together comprise the Wesley Foundation's "student staff." Instead of concentrating on communal study, the men are concerned with giving personal and group leadership to major areas of the university campus ministry. Each fellow, for example, is expected to be an "enabler" or leader for at least one small group, such as a covenant study group.

The Community of Life and Faith, University of Wisconsin, Madison, is coeducational and open to both Christians and non-Christians. Its three-part emphasis on study, reflection, and learning to live together as a community involves lectures, seminars, housekeeping responsibilities, and common-meal experiences.

The Community has been on the campus for a dozen years now, and there is some question as to its future. United Methodism's Robert R. Sanks voiced some of the concerns involved: "Would we be wiser to develop communities in already existing living situations, such as the dorms, than to withdraw students to the community? Is it wise to attach to community concepts the depth education experience? Are we better able to build community from other kinds of group experiences? Perhaps we are ready for another form of community here."

At Ohio State University, Columbus, Wesley House (for men) and Wesleyanna House (for women) involve 20 students each in a covenant program. Goals of the two houses are to help members become better informed, authentic, and responsible individuals.

The Ohio program provides unusually strong resource personnel for the covenant houses. Besides three resident-advisor couples for each house, they draw on the



expertise of numerous community leaders. Last year, for example, the girls met weekly with a hospital chaplain to discuss group involvement and sensitivity (fall quarter), with a city minister to learn about one's relation to others (winter), and with the dean of Ohio's Methodist Theological School on building value systems for one's life (spring).

Montana State University, Bozeman, has the Wesley Faith and Life Community, an ecumenical, covenantal group involving 20 men and 20 women students. Community members are totally responsible for the maintenance of Wesley House. They worship and participate in study seminars as a group, in outside service projects on an individual basis.

The Community, like several others across the nation, is sponsored and financially supported almost entirely by The United Methodist Church, although only about half the participants are United Methodists.

The Community at State College, Pa., is a year-round venture including Christians and non-Christians, singles and couples, students and nonstudents. Members study religious and secular men whom they feel are sensitive to the changes occurring in contemporary society; plan and teach courses on theological and cultural images; establish covenant groups in local churches, urging members to take courses of the types offered by Chicago's Ecumenical Institute; and seek to catalyze church and campus groups by joining or working with them.

The Community also is exploring the role and purposes of the 20th-century university.

"I'm sure our ideas sound ambitious," a Community member commented. "A constant problem is how to hold ourselves before what we've decided to do—and before God. By worshiping together we regain perspective on our own lives and the life of our group, declaring and reminding ourselves of who God is, who we are, and where we stand in relation to God. We plan our goals four years at a time, breaking them into long-range ones and immediate ones. This gives a broader context for what we do day by day. Finally, we hold each other responsible for Community assignments and for responsibly planning what we'll do with our own lives. The aim of this is . . . to help each person be self-conscious and comprehensive about his future plans."

Campus Christian communities, regardless of their emphases, appear to share a number of accomplishments. They give students a chance to mature, to experience close group relationships, to learn the advantages of disciplined living, to explore the individual's leadership capabilities. For the most part participants evaluate such community experiences favorably, although they realistically admit that occasional thorns do spring up among Bonhoeffer's "roses and lilies" of the Christian life. □



Pictures on this and the preceding page are of the Christian Faith and Life Community at the University of North Carolina, Greensboro. The group activities pictured—service to one's neighborhood (above), housekeeping tasks, study, reflection, and worship—are basic elements in most any community.

Journey to the Seven Churches of Revelation



On a map of modern Turkey, the sites of the Seven Churches of Revelation form a rough circle—symbolic perhaps of completeness. And “seven,” biblical prophets’ favorite number, may symbolize all the early churches.

FROM THE Book of the Revelation to John (1:10-11): “. . . I heard behind me a loud voice like a trumpet saying, ‘Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.’”

The churches and cities to which the mystic prophet addressed himself are not in the Holy Land; they are in the vaster spaces of Asia Minor, in present-day Turkey, where primitive Christianity was shaped. There, near the Aegean Sea, the teachings of Jesus vied for acceptance against the pagan gods of imperial Rome.

For centuries, the names of the Seven Churches have fascinated the devout, but until recently only a few have undertaken the relatively short tour required to visit their ancient sites. One is Henry Angelo-Castrillon who went with a group of 20 Americans on a three-day pilgrimage. Mr. Angelo-Castrillon—a writer, lecturer, and photographer who has traveled extensively in modern Turkey—contributed the pictures on these pages.

“We traveled,” Mr. Angelo-Castrillon writes, “partly along the pleasant Aegean Sea—partly through a green and flowery landscape—but back, we felt, in time. We stood upon the high acropolis of old Pergamum, and far below us was the modern town of Bergama, still dominated by that gigantic pagan temple, the Red Basilica.”

Their bus rolled on to Thyatira (modern Akhisar) where the pilgrims saw “what seemed to be the ruins of a fairly old church whose foundation stones point to an even remoter time



Under a Roman portico built in the second century after Christ (above), American pilgrims to the Seven Churches hear tales of the old city of Smyrna—present-day Izmir—where the goddess Roma reigned while Rome and Carthage struggled for mastery of the Mediterranean. And at Pergamum (below), where Christians were persecuted for refusing to worship the emperor Augustus, the group visits the ruins of an old acropolis on a hill overlooking modern Bergama.





Among ruins of an old church, Turkish children at Thyatira (now Akhisar) share the string of their kite with Eric Gunnerson, an American boy on the tour.

when Christians came here and worshiped."

Next morning at the Smyrna of Roman times, they saw "the slopes of Mount Pagus where St. Polycarp was burned by the pagans for his faith, refusing to deny Christ even if that should give him his freedom."

Although it is not known when the Smyrna church was founded, it was of some importance in the second century, as was the one at Sardis where, says Mr. Angelo-Castrillon, "we were struck by an immense solitude, by the sparseness of what population remains, by the isolated grandeur of the Temple



Within the shadow of an ancient wall at Sardis, peasants shuck corn, unaware that the wall once housed the golden treasure of King Croesus. Fabled, once-wealthy Sardis was destroyed in A.D. 17, then obliterated in 1402 by the Mongol conqueror Tamerlane. In the 19th century, a church was established during Paul's ministry, a lonely shepherdess was the only Christian in the town.





Desolation
created by an earthquake
(below), where
a flock.



Modern Turkey's dominant religion is symbolized
by the slender spire of a Moslem minaret beside the ruins
of a church at the site of biblical Philadelphia.

of Artemis persisting yet in the loneliest of landscapes, a background of red corrugated cliffs here and there touched with green."

Of Sardis, John said in Revelation: "I know your works; you have the name of being alive, and you are dead. Awake and strengthen what remains..." (Revelation 3:1-2.)

Unlike Sardis, the biblical Philadelphia (modern Alasehir) greeted the travelers with pleasant gardens and smiling people. By the shadow of a slender minaret, they found a massive brick ruin which may have been the church praised in Revelation: "...I



At Ephesus, where the pilgrimage ended, Turks hawk rugs and souvenirs at the Gate of Persecution. Ephesus was the leading city of Asia Minor, headquarters for Paul, and the scene of much activity by early Christians.

know that you have but little power, and yet you have kept my word and have not denied my name." (Revelation 3:8.)

On the third day, the pilgrims went to Laodicea, little more than a pile of ruins known to the Turks as the "Old Fortress." There was a solitary shepherdess, and "over us spread a lead-colored sky. Solitude prevailed absolutely here. But we accepted it gratefully for it gave us a chance, at last, to contemplate, to meditate."

Ephesus, first mentioned in Revelation, was saved for the last leg of the journey. "Great Ephesus was, and great she remains," Mr. Angelo-Castrillon con-

cludes. "There is no place on earth, surely, that so perfectly displays the transition from paganism to Christianity... here is the great theater which still seems to echo with 'Great is Diana of the Ephesians!'; here is the Double Church of the Virgin Mary, the prison of St. Luke, the Christian crosses carved on stone columns first carved by pagans."

Rome fell. Her magnificent temples and monuments crumbled before conquerors, earthquakes, and the ravages of time. But above all, here Rome's imperial power was supplanted by something new and even more powerful — by love and charity, by the unconquerable faith of the humble and persecuted.

— *Herman B. Teeter*



THE HAIR WAR

By BERNICE L. LIFTON

SEVEN Septembers back, when our oldest son was a high-school sophomore, Jamian, one of his classmates, showed up for school wearing a very thick, very black beard.

Their startled teacher, unaware that this precocious 15-year-old had been shaving for three years, tugged at the whiskers, and discovering they were real, said:

"You had better go down to the principal."

That gray-haired lady had broken her arm in a kitchen accident and was lamenting to anyone who would listen: "I wish it had happened while I was surfing!"

But her empathy with teen-agers

did not include tolerating beards.

"Go home and shave it off," she ordered. "And don't come back until you do."

Philosophically, Jamian shrugged and obeyed.

"That boy will do anything for attention," I said at the time.

I did not know that this was an early skirmish in the Hair War, a struggle that can spark as much passion as Viet Nam. Parents beg, threaten, and bribe their hairy boys to get rid of the plumage, but still our campuses blossom with uncropped crowns and jaws.

The war erupted in our own family a few years later when Mike, our oldest, who had spent most of his

lite toeing someone else's line, came home from his sophomore year at college with his chin trimmed in black wool. I recoiled from his hug.

"You look like a freak!" I exploded.

He grinned uneasily, but the beard remained. Both of my grandfathers had worn substantial beards, and each time I wrote a check for Mike's tuition I had the uncomfortable feeling that I was handing Grandpa his allowance.

Along with Mike's beard came some new enthusiasms that seemed "kooky" in our workaday family. He began to take classes in mysticism and superstition, and he developed a passion for Middle English. During vacations he would soak up everything in the public library on extra-sensory perception and astrology.

"Is this what we are shelling out \$2,000 a year for?" his engineer father demanded.

But Mike kept his new interests, and his beard.

Our second son's high-school diploma was barely cool before he, too, found fault with the high costs of shaving cream and barber shops. This was hardly a shock, since high-school graduates in our family are expected to pay for their own grooming. And, except for essentials like psychedelic posters and rock 'n' roll records, Paul always was shy of cash. Not liking this boy's hairy looks any more than I liked his brother's, I offered to underwrite a trip to the barber.

"No, thanks," was Paul's reply.

When fuzz sprouted in front of his ears and his hair began to overlap his collar, I laid my curlers and hair spray on his desk. His nice brown eyes looked past me. Obviously, if I did not want the gap between us to yawn into a canyon, I had better mind my own business. When he left for college, I groaned over the contrast between this long-haired fellow with untidy sideburns and the clean-cut boy in the graduation picture on the piano.

Then, in his sophomore year, Paul's good height and rich speaking voice landed him the part of the Marquis of Dorset in a campus production of *Richard III*.

"Grow your beard," the faculty director commanded.

When Paul came home a couple of months later, his chin crop averaged seven hairs per square inch.

I nearly choked on the wisecracks I was forced to swallow.

At the performance an unknown nobleman coming onstage with a familiar lope drew my eye.

"This interchange of love I here protest, upon my part shall be inviolable," swore the Marquis of Dorset.

The vibrant baritone filled the theater and I caught my breath. Skillful makeup had completed time's work, and a full beard transformed the boy with nice brown eyes, straggly hair, and unlovely sideburns into a handsome, intense man.

"Is that Paul?" breathed a girl he knew in the audience. "Ooooh!"

I know when I am licked. I decided then to raise the white flag. If the war goes on much longer, I might even enlist on the other side. I am ready to accept and defend a young man's long hair and beard. Someday I may also like them. At any rate, I can endure the boy whose drooping moustache and steel-rimmed eyeglasses give him the gentle look of a myopic walrus as quickly as I can tolerate a housewife in bulging pants and curlers.

It seems to me that whiskers and long hair really have not changed the kids much. Most of them still go to school regularly, do well or badly, and get into scrapes or stay out of them in about the same mix as they always did. But their exuberant hair and eccentric clothing indict the barren conformity that is draining the juice out of adult lives. Our hairy children are weighing the parents who have shaped them. Clearly they do not like the flashy litter of our lives, nor the way many of us ignore the ideals we like to think we have taught them. It is not our young men's hair that really frightens us, it is their indictment of our hypocrisy.

"They look like Bolsheviks!" growled one middle-aged father, "ready to turn the world upside down!"

But hair and revolutions are not inseparable. There weren't many beards among the firebrands of the American Revolution, or the French Revolution either. Social conditions turn the world over.

In our close-cropped era, though, beards and long hair take some getting used to, especially when they are sprouting from your own boy. The kids take a pointed delight in

watching their parents squirm, and some of them have managed to achieve a marvelous grotesqueness.

A few months ago when I was chauffeuring a pride of long-maned, bearded boys, a guffaw from the back seat made me glance in the rearview mirror. I nearly drove into a traffic light. The mouth stretched in a wide grin was surrounded by the heaviest, blackest beard in the car—and exposed a glittering mass of orthodontia.

Grotesque or not, our boys are reminding us that "he that hath a beard is more than a youth, and he that hath no beard is less than a man." Some of their fathers seem to be getting the message. More than a few well-seasoned males are experimenting with an intriguing variety of facial fuzz. And many a mother feels her blood pressure rise when she watches Mrs. Muir's ghost on television. That eccentric ectoplasm would probably fade right out of the ratings if he shaved. If his beard turns mom on, why does junior's turn her off?

The Hair War is nearly over, at least in our house. The final battle took place last spring when the proofs of graduation pictures which Mike sent home showed his chin rimmed in a neat vandyke. The letter his father sent back with the proofs must have scorched the mailbox.

"You can pay for them yourself!" he sizzled. "When are you going to grow up?"

But a few weeks later the same irate man returned from a week at a management training retreat with silvery fleece glistening unmistakably in front of his ears. Sheepishly he insisted that it was a gag, and that he was going to shave the infant sideburns.

"Oh no, Dad, don't," exclaimed our 16-year-old daughter. "You look cool!"

The sideburns are still there, although he complains that the gray hair grows in faster than the black. He is even talking of starting a beard on our next vacation. Only one hazard makes him hesitate. An engineering colleague regularly grows and then demolishes a marvelous display of burnished brush.

"When do you decide to shave it off?" my husband asked him.

"When I catch cold," was the answer. □

Jim Martin: Veteran of the Long Haul



In predawn darkness, truck driver Jim Martin takes time to make an "on duty" entry in his daily log as he prepares for another day on the road.

Moving through Brooklyn traffic, Jim will stop at Barrington, N.J., to pick up a load of fiber glass batts.





EASING HIS unloaded rig through Brooklyn's afternoon traffic, Jim Martin heads south to the New Jersey Turnpike, beginning a long return trip to home base in central Ohio. At a freightway terminal in Barrington, N.J., his huge tractor is hitched to a trailer load of fiber glass batts, and the driver checks into a motel for a few hours sleep.

Early next morning, after a short delay for brake repairs, he pulls his load through Philadelphia before the rush hour. With its 670-cubic-inch engine hanging at speed limit, the tractor-trailer moves along the Pennsylvania Turnpike. Jim Martin—a six-foot, 220 pounder with close-cropped red hair—is one of thousands of truckers speeding across the nation.

One of thousands—but some things distinguish this driver from many others. He is one of the country's most honored professionals: National Truck Driver of the Year in 1967. He is a Samaritan of the highways, owner and operator of a vehicle some describe as "an emergency hospital unit on wheels."

"Your outstanding courage on several occasions and your perfect driving record are a combination which makes you a most appropriate choice to represent all the professional truck drivers of our industry, . . ." declared the president of the American Trucking Association.

Working for B. & L. Motor Freight, Inc., out of Newark, Ohio, Jim Martin travels some 110,000 miles a year, mostly east of the Mississippi. His sleeper cab is carpeted, air-conditioned, equipped with two-way and AM radio, even an air-freshener. Jim rides in comparative comfort high above passenger-car level, and from this vantage point constantly analyzes safety problems and traffic patterns far ahead.

"There's one headed for trouble," he comments as he sees a car weaving in and out of traffic.

"Be sure to fasten your seat belt," he cautions TOGETHER's reporter-photographer who is accompanying him on the trip from Brooklyn to Newark.

Jim Martin's National Truck Driver of the Year award was based on more than safety-consciousness and competence at the wheel. It was earned through a combination of heroism, first-aid skill, and Christian compassion, plus a generous endowment of physical strength and courage.

On the Indiana Toll Road near Gary, three years ago, a paralyzing blizzard stranded hundreds of automobiles. Virtually all traffic was halted by huge drifts as subzero weather moved across the Midwest.

"One of the first things we did was to take the fuel

out of the truck and put it in a bus so the bus could keep running and stay warm for the people crowded inside," Jim explains.

"At dawn, two of us started off on foot to see what food we could find. We found a Holiday Inn about 2 1/2 miles away, and made some arrangements there. The Lord must have been on our side," he adds, explaining that one of the stalled trucks was loaded with sleighs purchased by an antique dealer.

"We took the sleighs off the truck. They were the type intended to be horse drawn, so we made eight-man teams and tied ropes onto ourselves."

Pulling the sleighs all day and on into the night, the rescuers moved the ill and elderly first. "About 8 or 10 pregnant women were given beds first. To get the most room some mattresses were taken off the beds. Some people slept on the springs and others slept on the mattresses we had placed on the floor." About 750 people were given shelter and food by the innkeeper, described by Jim as "the most gracious man I ever met."

A doctor on the scene said Jim Martin was "a moving force in the evacuation and saving of not one or two persons but hundreds of sick and stranded people."

A few months earlier, the driver came upon a predawn accident at a railroad crossing on U.S. Route 30 near Plymouth, Ind. The car appeared to be resting on the tracks, and the body of a woman was on the ground nearby. A young man was trying to push the car off the tracks as the headlights of a rapidly approaching train came into sight. Jim helped pull the injured from the car before the train smashed into it, derailing some 30 of 100 cars. Until law-enforcement officers arrived, the truck driver administered first aid, then stayed to assist in moving traffic.

Time and again, most truck drivers are exposed to the carnage and destruction resulting from speed, carelessness, or drunkenness. More than most they see the tragic results of stupidity, frustration, anger, or thoughtless conduct.

Jim Martin's ability to play the good Samaritan effectively, to save lives, is due in part to three years experience as an employee in the emergency room at General Hospital in Marion, Ohio, where he cared for the sick or injured until a physician arrived. (At home in Granville, Ohio, he is a member of the fire department and the community's first-aid and rescue squad.)

"Of course," Jim says, "I always wanted to be a doctor. I keep my advanced first-aid card up to date, and carry some \$650 worth of first-aid equipment in my cab. This includes an emergency oxygen supply, and more than enough equipment to care for several seriously injured people. Too many die needlessly because prompt help isn't available."

For example, there was the motorcycle rider who swerved and smashed into the rear end of a truck. Fortunately, Jim was on hand "almost before the rider stopped skidding down the highway."

The husky, Ohio-born driver was not far behind on the day a car ran under the back of another truck. After giving first aid to the injured motorist, Jim sent for an ambulance and the state patrol, later went to the hospital to donate blood. By coincidence, the injured man turned

On the Long Haul: Leaving the Pennsylvania Turnpike, the huge truck moves along asphalt roads through scenic Amish country, delivering its cargo at Allensville and Belleville (upper right). Then, traveling light, Jim Martin's rig returns to the expressways, rolling on far into the night. At midnight, he stops to eat at a mammoth new truck drive-in near Wheeling, W.Va., before the last lap home to Granville, Ohio. The trucks in the picture at lower left are only a few of more than a hundred stopped at the "for truckers only" facility.



Back home, Jim becomes a part of family and community life again. He scuffles with his son Christopher, and delivers a flatbed to be used as a float during homecoming at the local high school. A hearty eater, the nation's 1967 Truck Driver of the Year patronizes a great many lunch counters east of the Mississippi, but prefers home cooking. Meanwhile, life for Mrs. Martin (lower left) goes on as usual as she checks over Christina's homework while Rebecca and Phillip are attending choir practice in nearby Newark.

out to be a fellow truck driver enroute to work at Jim's own firm in Newark.

Sometimes, Jim has found, physical strength gets the job done. A car occupied by a group of women stalled in traffic was ignored by passersby. Jim stopped, put his considerable bulk behind the car, and pushed it to a service station two blocks away. The women, who were en route to a church rally, realized their genial helper had not left his name. They traced him down, and wrote a letter of appreciation to B. & L.

As the heavy tires of the tractor and 40-foot trailer roll on down the Pennsylvania Turnpike, Jim engages in small talk but will discuss his driving record and numerous awards modestly, almost reticently, only when asked. This is just another run, just another day, and there are deliveries to be made at Allensville and Belleville, Pa., before he can begin the final run home. At the Brandywine service area, he stops for breakfast. Here, as everywhere along the way, he exchanges pleasantries with many other drivers he knows by name. They talk about equipment, weather, speed traps, politics, low-clearance problems, road conditions, and the newest rigs on the road. (One driver has installed a tape deck in his cab, one of the "extras" available to a music-loving owner-operator.)

At Clarks Ferry, there's a coffee break before Jim crosses the Susquehanna River on U.S. 22-322. The fiber glass batts are unloaded at Allensville and Belleville, and rain is falling on the asphalt roads in mountain country. Jim slows the pace as the empty trailer shows a tendency to slide and sway on the slick surface.

Truckers are called on to abide by numerous regulations designed to protect their safety and well-being. There are logs to record, maximum driving hours to be observed. At Bedford, Pa., Jim crawls into his sleeping compartment for a nap, then drives on toward Wheeling, W.Va. Around 9 p.m., he puts in a call to his wife who is preparing to go to work on the night shift at the Western Electric plant in Columbus, Ohio, about 20 miles from their home.

Doris and Jim Martin were high-school sweethearts in Marion, married during the Christmas holidays of their senior year, and now have five children. Doris works "because I don't like sitting around doing nothing." They employ a local woman as baby-sitter on nights when neither is at home.

Does she worry about Jim, knowing the hazards he faces at all hours in all kinds of weather?

"Sometimes I do, especially if he can't get to a phone for a couple of days."

The Martin children—three boys and two girls ranging in age from 5 to 16—are musically inclined, play various band instruments, and someday may have their own combo. The mother teaches a church-school class of third and fourth-graders at Cox United Methodist Church in Newark. Doris and Jim are former Evangelical United Brethren who, according to their pastor, the Rev. J. Brooks Gregory, make up an "ideal American family with fine Christian principles."

In 1967, after Jim received his award as National Truck Driver of the Year, he and Doris went to Washington where they spent almost two weeks in the public eye—

an experience, one gathers, that Jim did not particularly relish. He was asked by government transportation officials "to evaluate the department's proposed highway safety standards," a task for which he proved well qualified. Today, when he is not on the road, Jim lectures frequently on safety before groups throughout his section of the Midwest.

"I went into trucking because I like to drive and because it affords my family a better standard of living," he says. "I do the best I can to improve the public image of the American truck driver, one which I think is already pretty well accepted."

When he left high school, he became a guard in an Ohio correctional institution. His experience there has helped him become more aware of the nation's crime problem, its causes, and the type of men who turn to crime. He knows judo, and once had Dr. Sam Sheppard as a pupil.

On the road, Jim is something of a loner. He does not believe in "running with the pack," probably for safety reasons. But he has been called on to help his colleagues in emergency situations, just as he has responded to motorists in trouble on the road.

In a New Hampshire-Maine blizzard a few years ago, several drivers came down with pneumonia. Jim had four of them under his care in one motel room. He set up a make-shift vaporizer in the sink, then went out for medicine.

But this is early October, almost Indian summer weather, and the hazards of winter are weeks ahead. On the last leg home to Granville, Jim pulls up at a mammoth truck depot near Wheeling, W.Va. It is midnight, and more than a hundred huge trucks and trailers are parked in front of a new facility that could have been only a trucker's dream a few years ago. Here is a "truckers only" restaurant, good food and hot coffee; clean surroundings, spotless rest rooms, even a barber shop. Out front, the trucks are lined up before 10 sets of fuel pumps servicing 20 tractors at a time.

Now it is past midnight. Jim crosses the Ohio line, pulls into a rest stop—into the last parking space—and sleeps again, having put in his hours and miles for the day. Meanwhile, other huge trucks labor in and out, bound for unknown destinations.

Then on through the night to Newark where Jim Martin checks in at B. & L. headquarters. Dawn streaks the sky as he leaves for home and a few hours with his family.

He won't be home very long this time. When midnight rolls around again, he'll be pulling out with another load—this time for Boston.

—Herman B. Teeter

A Rattlesnake and a Prayer

By D. L. Whitehurst



ON SEPTEMBER 12, 1928, one of the most disastrous hurricanes in history roared out of the Caribbean, striking Florida hardest in the West Palm Beach area. The death toll reached 2,600 unofficially, and many times that number were left stranded and homeless.

To cover the aftermath of the storm for my newspaper, the now defunct *Atlanta Georgian*, I flew into Florida with \$25,000 in cash donated by my publisher, William Randolph Hearst, and some \$60,000 in medical supplies from the city of Atlanta.

Our plane, a Ford Tri-motor, landed first at Tampa where we were told that the entire East Coast was under water. That was easy to believe later when I flew on eastward over a nightmarish countryside of uprooted trees, smashed buildings, and floating housetops. Many animals still struggled for survival in the water.

We landed without mishap at West Palm Beach. Soon I was busy checking in refugees from the Lake Okeechobee district—an assignment I had requested. About 1,800 had died when the lake water, pushed north by the storm, came back in a great tidal wave as the wind shifted.

We buried 900 of the victims in a long open grave. There were no caskets; there was no racial distinction in that common grave. I wrote: "Anything as universal as death must be a blessing," an inscription which hung for years over the gate to the mass burial plot.

The newspaper stories I filed went around the world. I told of the horror, the devastation, the heroism, the suffering, and the need. But now, 41 years later, what may seem a minor incident stands out in my memory.

It happened in our emergency headquarters, the old Del Monte Hotel at the ragged end of Clematis Street, on the third day after the storm. A truck brought in an elderly Negro. His hair and beard were white, his face gaunt from suffering. Rescuers had found him clinging to a treetop. With him in the tree were two white children whom the old man had lashed to a limb with his tattered shirt.

The children were hungry and sleepy, but otherwise unharmed.

It was the old man who needed help—and fast.

I got the story directly from him. In a voice that carried back to the days of slavery, he told me how the water, sweeping in from the north, hit the cabin in which he and his wife lived. Everything went. He heard his wife call just once—then silence.

All through the night he clung to the floating roof of the shack that had been his home. Then, just before dawn, the roof collided with a giant tree. The old man heard a voice—the wailing voice of a child. He peered into the rising sun and saw not one child but two.

With the children in the treetop were birds, but they did not sing. There were snakes, but they did not strike. There was a wildcat, but it did not spring.

Then through the water toward the tree came a rattlesnake. The old man told me he tried to "shoo him offen," but the snake wrapped itself around a branch. Then, inch by inch, the reptile slithered higher into the tree, closer and closer to the children.

The old Negro said he could stand the snake's terrible advance no longer. He reached out toward the

coiling menace, grabbed it, and threw it far out into the water. But the snake had struck, and its deadly venom began coursing a path of pain through his arm.

For 14 hours the old black man clung to the tree. He prayed, asking God not to bother "abouten" himself, but to send angels to guard the frightened children.

Help came about dusk. When the victim reached the hotel, his right arm was so swollen that it looked ready to burst.

"Would you all please pray for me?" the old man asked, almost apologetically, after he had told his story. He looked directly at me, but I turned away. I had never prayed publicly in my life. I would have to ask someone else to do what I was afraid to do.

"This old man wants a prayer uttered for him," I said to a teacher who had told me she also taught a Sunday-school class. But she hesitated, asking for details. For some reason, that burned me up.

"Never mind," I said.

Then and there, I asked everyone to drop what they were doing and join me in prayer for an old man who was black and ready to give his life that two white children might live. Then I took his good hand in mine, and uttered the first prayer I had ever spoken aloud.

If there was a dry eye in that hotel lobby, I could not see it for the mist in my own eyes. I had done the best I could.

When a doctor arrived an hour later, the swollen arm was better. The next morning there was no swelling. Alive and well, that heroic old man walked out of the hotel, and out of my life—forever. □

Your Faith

Christians seeking truth always have questions about their faith, and Iowa Bishop James S. Thomas discusses some of them each month on this page. Send yours to him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068.



Why have an emphasis on black theology?

✦ "Black theology," says James H. Cone, is "a theology whose sole purpose is to apply the freeing power of the gospel to black people under white oppression." (*Black Theology and Black Power*. Seabury, \$2.95, paper.)

In our polarized world, this definition is understandable, whether or not it is sufficient. The tragedy lies in the assumption that theology needs to be known primarily by color. If there were no "white theology," which left out certain

basics, there would be no need for a "black theology" to put certain things back in. When theology is true to itself—truly a study of God and man in all basic relationships—then it can never be really black or white. The freeing power of the gospel can never be bound by race or color or circumstance. We will have emphasis on black theology until minds and hearts are big enough for a theology that embraces all men.

What is the modern meaning of glossolalia (speaking in tongues)?

✦ This term refers to the gift of tongues. Many in the early church looked upon it as a gift of the Spirit, probably based upon the ecstatic utterances of Pentecost (Acts 2:1-13). Paul, who was in the best position to judge, applies at least two strict rules. First, he lists ecstatic utterance among gifts of the spirit, but he surrounds it with other gifts that are more important (1 Corinthians 12:9-10). His

second test is even more rigorous: "I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal." (1 Corinthians 13:1, NEB.) The key question is: What does it mean? If it cannot be understood and transmitted, both as meaning and as love, then *glossolalia* has little modern significance.

How do we get back to the Bible?

✦ The Bible is not a book to "get back to"; it is a living library of God's Word to men. In every essential way, it is not behind but ahead of us. Its words may sound ancient, but its basic meaning is as modern as today. Its revelation of God, its understanding of man, its portrayal of salvation—all these constitute what one author calls "the unfolding drama of the Bible."

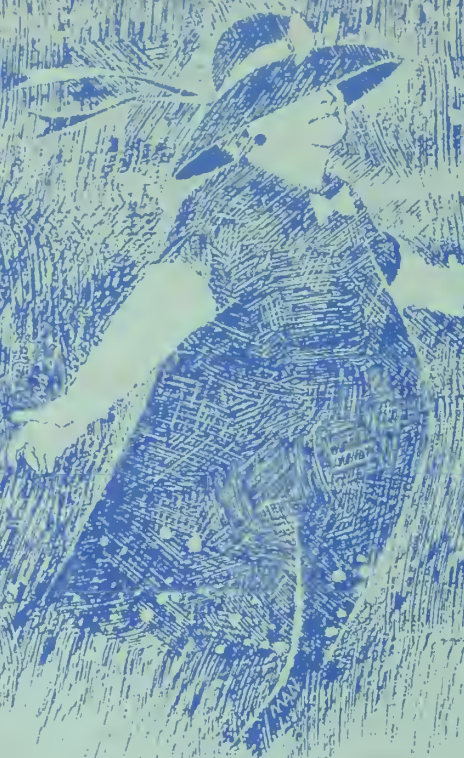
The only proper way to "get back" to the Bible is to try to understand its meaning. One scholar has said that the

Bible "may be the least read best seller of our day" (*Biblical Truth and Modern Man* by Bruce D. Rahtjen, Abingdon, \$1.75, paperback). The Bible ought to be read more frequently. Its teachings ought to be honored and obeyed in a serious way. If this is what is meant by "getting back to the Bible," then it is quite proper to study it seriously today. Those who do this will find themselves moving into new paths of spiritual understanding and discipline rather than back into ancient piety.

O why do you walk through the fields in
gloves,
Missing so much and so much?
O fat white woman whom nobody loves,
Why do you walk through the fields in
gloves,
When the grass is as soft as the breast of
doves
And shivering-sweet to the touch?

O why do you walk through the fields in
gloves,
Missing so much and so much?

—Frances Cornford



Missing So Much and So Much

By NED T. KELLAR

Pastor, Rockledge United Methodist Church,
Rockledge, Florida

FRANCES CORNFORD's poem¹ is descriptive of an attitude toward life. Its point is clear: The "fat white woman" is symbolic of those who try to pass through life without becoming involved with anyone or anything other than themselves or their families.

You and I can relate to persons like that, and there are times when we, too, try to avoid real, open, honest contact with others. We put on our gloves and try desperately to slip through life without being disturbed. The shocking truth is that many such persons can be found within the church.

Consider the great number of people who turn to religion as a means of escape from life's complexities. The average minister is reminded frequently to "preach the gospel, and don't get involved in civil rights, anti-poverty, or politics." Those who remind him are persons who hope to use the church as an asylum from the haunting cries of a world that is hungry and in need. Some of us want a minister to tell us that isolation from the world's problems is holy and acceptable. How comforting it is when our consciences are salved with words of Scripture that help us to slip through life undisturbed. To some, unfortunately, this is just what religion offers. It is a sedative for the headaches of life.

Why is it that we walk through life wearing gloves? Why do we try to hide from the world? Why are so many content only to exist and to miss the whole point of life? Meaning comes only through involvement. When we wear gloves through the fields of life we do miss so much and so much. Most important of all, we miss Jesus Christ, for he can be found in the midst of the world. The New Testament describes him as a man involved. The Gospel of Luke presents him as a man proclaiming a new order and a new reality. Jesus Christ does not come to plead for good deeds and tax-deductible gifts. He says, "Here is where the Kingdom is. Here is where I am. Come, follow me."

This kind of Christ disturbs our complacency. The late Dr. J. Wallace Hamilton once wrote, "When you have no God, you make your own. Man always has done that." To go a step farther, when your God upsets you a change is in order. We remake God to fit our own designs, our small world, and our bitter prejudices.

In his article *Jesus, the Poor, and the Fund for Reconciliation* in the *Christian Advocate* [January 23, 1969, page 9], Richard Tholin describes a church conference, with the usual types present. There are blacks and whites, young and old, professional people and laymen. The

subject is the power of the church and how it should be used. And this scene unfolds:

"Dialogue: Familiar. 'The church has money and clout; use it.' 'The church is only a secondary diversion that the Establishment uses when it wants and ignores the rest of the time.' 'That means we need better strategy.' 'But the church can't be just another pressure group.'

"A voice breaks in, 'Maybe we're missing it. Maybe the first job of the church is to take Jesus seriously and tell it like he told it

" 'Why don't church people want to talk about Jesus?' Somebody draws a deep breath and gets ready to take on this pietist. Then it suddenly dawns who has been talking. He is black, young, angry, with six hard years of organizing the poor under his belt. So everybody listens a while. They hear about a black Jesus, a workingman who stood with the poor against the rich, a revolutionary . . . 'That Jesus would turn you rich church cats inside out. So the one thing liberals and conservatives can agree on is to color him meek and mild so it's easy to turn him off.'"

This is what we try to do. But the very religion we profess presents Christ as a rebel and reports his death by the state. The Christ of the Scriptures carried a cross. He refused to wear gloves to protect him from life; he soiled his hands with the bodies of the poor and the lonely. This is the gospel story, and it is not new.

To those who think of religion as an escape from reality I ask, "Look again!" God does not call us to walk through fields in gloves; he calls us to deeds of compassion, love, and sacrifice. He reminds us that we have responsibility as Christians and as human beings.

Someone has said it is not the business of the church to do everything, but it is the business of the church to do that without which nothing else is worth doing. I like that. Our role is, first of all, to point to a foundation which is lasting and on which we can build lives based on the real meaning of life.

The first and primary task of the church is to win people to acceptance of Jesus Christ as Savior and Lord. We are to invite people into the service of our Lord. It may sound old-fashioned to some, but our dream of a world where love and brotherhood exists, where there is oneness in Christ, will never come to be unless men and women repent and believe in the gospel and become new creatures in Christ.

But it does not end there. The church has the responsibility of nurturing Christians in faith. Some time ago a cartoon appeared on the editorial page of the *Atlanta Journal* which conveys the cartoonist's description of the church. The first thing which stands out is the blackness of the background. Written across that blackness are the words, "The agonizing wounded world." In the lower center is a crude likeness of a church building. On its side is a sign reading, "The Sheltered Church." Standing in the open doorway is the likeness of a minister with a small light in his hand. It is obvious that he does not want to leave the protection and security of the building. Looking out into the darkness, he asks meekly: "Is anybody there?"

Probably a large segment of society joins the cartoonist in seeing the church this way. Such a reputation is deserved by many churches. Others, thank God, are beginning to see their responsibility to help people

grow in faith to see that dark, dreary, agonizing world as being their responsibility. People are out in that darkness, and it is time for Christians to do something about it. The role of the church is to produce men and women who are committed to take Christ with them into everyday living. Our role as Christians is to re-create people who will in turn re-create society. If the Christian church is not lifting people toward ideals greater than those of society in general, it is failing in its own mission.

An awakening is taking place among some churchmen which is bringing new life to the church. Laymen and clergy are becoming involved in new forms of ministry. The words of Pope John XXIII are being heard anew as he said, "The church is now called upon to take the perennial, vital power of the gospel and inject it into the veins of human society today . . . !"

The United Methodist Church made a significant beginning by creating the Fund for Reconciliation whereby every United Methodist has the opportunity to share in helping persons in need, distress, or misery. Our gift is a small act in light of so great a problem, but it is a beginning.

Other great denominations have moved into the inner city to bring Christ's reconciling love to segments of society long overlooked or exploited. The Christian church is beginning to attack the cancerous growth of poverty and injustice which has been eating away at the very heart of our nation.

Many new forms of special ministry are emblematic of the church's belated concern and action. The way has been hard, and it promises to become even more difficult. These new ministries have had to struggle, and their critics are many. They have "rocked the boat" by their insistence upon involvement. They have invaded the selfishness of the traditional Christian. They have heard anew the cry of Lord Melbourne, one-time prime minister of Great Britain, when he stomped out of a religious revival saying, "It has come to a pretty pass when religion is allowed to invade the sphere of a man's private life." But Christ must be allowed to invade our privacy if we are to know God's will for our lives.

It is the individual members who will determine whether the church is to become an agent of change or remain, in many cases, a rubber stamp for the status quo. Do we walk through the fields of life wearing gloves, or do we get our hands soiled in the slums and ghettos of our great cities?

Today the church is facing a great challenge. In the past the greater the challenge the greater the response. I think of the Dutch Reformed Church of Holland and how it made its witness during the dark days of World War II. This great church believed that the power of Jesus Christ was relevant in every sphere of life. Its people realized that when a church becomes afraid to stand for social righteousness, then it becomes innocuous and forfeits its divine rights. They taught by example that it is the duty of every Christian to make the influence of our Savior felt in all human relationships, regardless of the cost.

They wore no gloves to protect them. To be Christian was to be involved in the work of Christ. We would do well to follow such an example. □

¹ From *To a Fat Lady Seen From the Train*. Used by permission of Barrie & Jenkins, Ltd., London.

Letters

ENJOYED LEARNING ABOUT KITCHEN-TABLE TESTAMENT

I particularly enjoyed the article *The Kitchen-Table Testament* by Webb Garrison [December, 1969, page 27]. It gave me some ideas about how this paraphrased edition can be distributed throughout our community.

J. P. LUTON
Annapolis, Md.

A SPECIAL 'THANK YOU' FOR TWO JANUARY PIECES

I wish to thank you especially for two articles in the January issue.

Brother Adrian's simplicity of graphic expression is exceeded only by his depth of spiritual insight [see cover and *The Joyous Art of Brother Adrian*, page 43]. You arranged them as on a ladder, the highest rung "the sign of God is that we will be led where we did not plan to go."

I have already shared *God's Impractical Gift* by John Galen McEllhenney [page 48] with a shut-in neighbor.

VIRGINIA M. KREPELA
Miami Shores, Fla.

LIKES BROTHER ADRIAN'S PLAQUES AND CARDS

I thoroughly enjoyed the plaques and cards by Brother Adrian. Where could I write for more information about his work?

BETTY MAGOFFIN
Fort Worth, Texas

The young Franciscan priest's work is available from St. Benet's Book Shop, 300 South Wabash Ave., Chicago, Ill. 60601.—Your Editors

Send your letters to
TOGETHER
1661 N. Northwest Highway
Park Ridge, Ill. 60068

COSTLY CHURCHES JUST RELIGIOUS STATUS SYMBOLS

This is in reference to Dr. Alton E. Lowe's defense of church building in the January news [page 17].

We have built costly buildings with expensive furnishings. We lock them to outsiders 99 percent of the time. The other 1 percent of the time we close ourselves up inside them, then come out feeling pious. What would Jesus say about this? He directed us, "Go into all the world and preach the gospel." We lack the money to do this (even if we wanted to) for we have placed our treasure in buildings and other religious status symbols.

LOIS GARDNER
Pittsburgh, Pa.

GOODWILL CONTINUES TO DEMONSTRATE EFFECTIVENESS

Thank you for John A. Lovelace's timely, well-written article *Now 'Handicapped' Is More* [December, 1969, page 21]. The writer's understanding and interpretation of present-day Goodwill Industries is correct. In this day of hard-core unemployment in the ghettos, Goodwill has demonstrated, as it has for 67 years, its ability to deal effectively and successfully with this situation and opportunity.

United Methodists should be proud of this "Methodist-originated agency to hire and train the handicapped." Our St. Louis-based Goodwill is autonomous now, but it was started 50 years ago by the pastor of a Methodist church in the city's slums.

More articles of this kind are needed. Thank you!

HERMAN H. LUETZOW
Director of Development
Goodwill Industries
St. Louis, Mo.

TOO MANY CASES OF BLIND LEADING THE BLIND

I have been bothered ever since reading that an annual conference may not require a candidate to abstain from alcohol and tobacco in order to qualify for ordination. [See *Alcohol, Tobacco Abstinence Voided*, January, page 17.]

If a candidate is unable to make such a simple "sacrifice," it is prima facie evidence that he also is unable to resist the whole gamut of worldly temptations.

How can a minister give guidance and wise counsel to other people if he is weak and unstable himself? We already have too many "blind leaders of the blind." The standards should be uplifted rather than lowered.

ELBERT D. DISSMORE
Tucson, Ariz.

COUNCIL RULE CONTRADICTS GENERAL CONFERENCE

The ruling reported in *Alcohol, Tobacco Abstinence Voided* is incongruous with the 1968 *Discipline of The United Methodist Church*, paragraphs 96 and 97.

I was present when the issue of abstinence was voted on at General Conference. The vote was around 1,200 for abstinence and around 12 against abstinence from alcohol. How can the Judicial Council change our stance between General Conference sessions? I thought this group has the prime responsibility of enforcing the actions of General Conference.

HAROLD P. DUTT, Dist. Supt.
Ohio Southeast Conference
Logan, Ohio

The ruling referred to in the January news report concerned a specific annual conference which wanted to revert to former ordination requirements, which the 1968 General Conference had voted to dispense with. The Judicial Council simply upheld the General Conference action.

—Your Editors

SERMONS, ALCOHOL BOTH COMMUNICATIONS PROBLEMS

I read *Communication Is the Church's Business* [January, page 22] with much interest. As a concerned layman, I feel the church can do much to improve communication.

When a minister preaches on a controversial subject, he has a captive audience which cannot express viewpoints of their own. Consequently, the congregation is subject to the ministers' possible prejudice—with which they may not be sympathetic. I propose Sunday-afternoon meetings for such subjects, where intelligent answers, both pro and con, can be heard.

I also want to comment on a January news article. While our government, doctors, television, the airlines, and other organizations take active steps against alcohol and tobacco, our "Supreme Court," in my opinion,

takes a giant step backward in allowing ministerial candidates to smoke and drink alcoholic beverages. This encourages young people to do likewise, and it shows a definite lack of communication between the church and its people.

IRV CULVER
Cannon Falls, Minn.

UMVS MUST HAVE \$3 MILLION TO CONTINUE

The report on United Methodist Voluntary Service in January [see *Volunteers in Service*, page 3] details an important phase of the Quadrennial Emphasis.

It is important to note that \$1½ million has been budgeted from the Fund for Reconciliation for UMVS. This means \$3 million in receipts for the fund are necessary to continue the program and demonstrate its value, since one half of all monies raised for the fund remain in the annual conference.

BISHOP W. RALPH WARD, JR.,
Chairman, Fund for Reconciliation
Syracuse, N.Y.

ARTICLES TACKLE UNIVERSAL THEMES NOW

I enthusiastically commend you on the recent improvements of *Together*. The forward-looking articles are improving with each issue. I especially enjoy the shift from the purely cultural and superstitious aspects of Christianity and the emphasis upon the universal meanings of religion.

I'd like to see more articles like *The Trees in May* [January, page 40]. It is part of our Christian duty to help solve the environmental problems of today—overpopulation, pollution, destruction of natural beauty, and the urbanized and technological infringements upon natural rights.

HAROLD WOOD
Los Alamitos, Calif.

'GOD BLESS MR. TEETER'

Herman B. Teeter's works in the January issue brought me such joy that I shall carry the feeling right on through this New Year. Our family has had four tragedies and, believe me, his *'Everybody Is Wrong No Matter what They Think'* [page 53] was the best dose of good-for-the-soul medicine I've had

in many a day.

You know, being from way down in Virginia, I talk very much like Building Chairman Hegbert Clutter myself. Perhaps the laughing at myself is why I liked it so very much.

And his walks through the flower-spotted mountains in *The Trees in May* was a wonderful change of scenery for me. God bless Mr. Teeter. How the world needs the likes of this gentleman!

NINA FISCHER
Bowie, Md.

ARTICLES DOWNGRADE CHURCH, CONFUSE EVERYONE

Liberating Christ From Christmas [December, 1969, page 3] is the last straw as far as I'm concerned.

By your articles in *Together* you have done everything you could to discourage church members from attending church, telling how the church has done such an inefficient job and so on. That was all many of them needed for an excuse to stay at home; consequently these people do nothing. No wonder the young people are confused. So are the older people.

Now with *Liberating Christ From Christmas* it won't be long, I suppose, before we can do away with the name of Christ and just refer to him as Mr. X.

MRS. CHARLES WRISLEY
Towanda, Pa.

LARGE PARISHES NOT NEW IN UNITED METHODISM

I was very much interested in *The Largest Parish* [November, 1969, page 3] because it reminded me of another large one which existed in the Upper Peninsula of Michigan 50 years ago. It consisted of a number of small congregations, some meeting in schoolhouses where there was no church building, and it stretched from Detour on the most easterly point of the peninsula to Menominee on the Wisconsin border.

The pastor was Frank Leonard, affectionately called "the sky

pilot," and he traveled the circuit by railroad, preaching in all the churches which could not be served by other pastors from their regular assignments. As the automobile came into greater use and roads were improved, some of the churches were assigned to ministers who lived within reasonable distance.

In 1925 I was assigned to St. Ignace, and the charge included a place called Trout Lake where I went by train every Tuesday evening. In addition, I was asked to care for Hulbert and Eckerman, where I preached in schoolhouses on alternate Monday nights. Later, U.S. Senator Prentiss M. Brown, a St. Ignace member, presented the church with a Model T, and I drove the 50 miles to Trout Lake (summers only) and about 75 miles to the other two churches.

FRANK HARTLEY, Ret. Minister
Sarasota, Fla.

MONEY 'TOO RELIGIOUS' FOR BOARD OF MISSIONS?

If the Board of Missions turned down a girl for service because she was "too religious" [see *Self-determination and Honesty*, January, page 13], then perhaps the time has come for the board to refuse to accept money from persons and congregations who are "too religious." Since that is unlikely, perhaps the local churches who believe in the things the girl did should cut World Service and all Board of Missions projects out of their local budgets.

I cannot ask the congregation I serve to support financially an organization which repudiates the basic beliefs which sustain them and send them into mission.

My liberal brethren make no attempt to force the congregations they serve to support "conservative evangelical" programs.

JOHN D. REDMAN, Pastor
Ringgold Church (United Methodist)
Circleville, Ohio

'WCC TALKS OUT OF BOTH SIDES OF ITS MOUTH'

I was glad to see, in the November, 1969, issue [page 19], *World Council: Tension Between the Poles*.

Although I don't believe you intended it as an expose, the readers owe you thanks for showing how the World Council of Churches

talks out of both sides of its mouth.

In asking churches to help make UN sanctions against Rhodesia more effective because "that country's new constitution in many respects [is] 'contrary to Christian teachings,'" and in urging the United States and Latin American governments to reestablish trade with Cuba and lift embargoes, the WCC is espousing the lines of you know who.

Certainly Christians should be interested in justice in both Rhodesia and Cuba, yet the WCC takes exactly opposite views in these two instances—against the non-Communist country and in favor of the communist country. Why not sanctions against Russia or China or other countries with non-Christian constitutions?

CHARLES ELY
Sanford, Fla.

PREDICTION FOR '70S CONFIRMS HIS SUSPICIONS

The last comment made by Lyle E. Schaller in the interview *What's Ahead for the Church* in the '70s [December, 1969, page 7] was quite significant. To read of church officials advocating that the church and state should co-operate to the extent of changing our smallest monetary denomination from

one dollar to two dollars for the reason published gives significant evidence to some suspicions I have had for some time.

Apparently the average Methodist churchgoer gives money not out of concern for a cause but rather as a conscience-easing remedy for the guilt of no concern. He also gives because he wants the person sitting next to him to see him put some folding money in the plate. The motivation is purely selfish. I don't think God honors gifts not given out of love to him and, although it sounds contradictory, I believe the church would be better off financially if these people didn't give at all.

The second suspicion is that The United Methodist Church is so concerned about the amount of money she receives that she will go to any means of trickery to practically force her membership into giving more. Why else would someone like to have a monetary base raised?

Another reason we lack funds is that many United Methodists are dissatisfied with the causes their church supports so they give to causes outside the church which, to them, are more worthwhile.

There is a tremendous need

in our church, both among the laity and the clergy, for a return to some demanding principles of stewardship of money as found in the New Testament. We who call ourselves Christians are so money conscious in so many areas. But when it comes to giving to Christ's cause, we hardly consider our responsibility.

JIM SLAGG
Minot, N.Dak.

COVER PICTURE RUINS PROMOTION EFFORTS—AGAIN

At hand is the January issue with that "thing" (whatever it is) on the cover. Why do you do this to us? Twice I have made plans to enlist the support of our administrative board in promoting *Together*. And each time you have ruined it.

Methodism needs a strong periodical, generally supported throughout the church. This kind of "art" is cutting the guts out of us.

ROBERT H. HILLER, Pastor
Forest Memorial
United Methodist Church
Washington, D.C.

ANOTHER USE FOR CARDS

Last year in your April issue you published the names of missionaries who want used Christmas cards.

Our Women's Christian Temperance Union sends used Christmas cards to an interdenominational mission overseas. Anyone can help us. Please cut off any printing, because Bible verses will be written for children in their native language. (No Santas or humorous cards.) Mark packages "Used Christmas cards, no value." Send them to Mrs. Lillian R. Dickson Box 2131, Taipei, Taiwan, Republic of China.

MRS. E. LINCOLN SHELDON
Copenhagen, N.Y.

The Inner Man by Paul R. Behrens



"I might try some flowers in my hair—if I had some hair."

'You Can Ast Anybody Within 40 Mile of Hear and They Will Tell You...'



Deer Editor:

Much oblige for the big bundle of leters from readers of your the TOGETHER magazine which ast for the most part who is this Hegbert Clutter, what do he beleive in if anything, and how come he thinks he is such a big arthurity on ever thing? I wont bother to answer the real smart alecky leters such as some that calls me a rube, nitwit, bumkin, and imbicile, but I guess the United Methodist church aint no fuller of such smart alecks than the Presby., Baptis, and Epistopical.

As for who I am you can ast anybody within 40 miles of hear and they will tell you, which will suffice for that question. I believe in 3/4th of what I see, 1/2 of what I read, and not hardly anything I hear. I believe in keeping my feet on the ground and my hed out of my wife's kitchen. I believe in a whole lot of things that is out of style like sin, salvation, the 10 comandments, summer revivles, and a few other things which I dont understand Xactly what they mean like the remision of sins, and the comunion of sants.

I am long on advise, and short on patience. I am what you would call land pore, having 400 acres that is hilly in this county, and 200 that is even hillier over acrost the state line in another county. But they is a lot of wallnuts, hicker nuts, muscadines, persimmons, black berries, huckleberries, timber, and enuff pasture for

50 hed of beef and diary cattle. They is enuff stovwood to keep the kitchen range hot 24-hours a day. I got 3 bee trees, a 1/2 acre garden, 50 acres of good creek bottom land which dont stay on the creek bottom more than 6 mos. out of the year. I also have a 17-year-old blind mule who lives in luxury and dont work no more, and a 20-year-old Hudson with a Chivy motor and a Ford transmission that has one bad tar and wont run in low no more, only in 2nd and hi.

In addition, I got a spring house, a smoak house, a storm seller, indoor pluming, a color tv, and five growed up kids who live in Detroit, Sant Louis, and LA but comes home ever chanct they get, sometimes driving all day and nite without sleeping, twict that if they come from LA and take turns at the wheel. Also I got little Willie who is known in these parts by the nickname of Afterthought, like when I am walking down the street in the county seat some of the people will holler out: "Hey there little Willie Afterthought who is that skinney old buzzard you is follering?" and they laff and laff.

As a loyal member, lay leader, finance chm. and hed usher at present of the Elsewhere U.M. church, I have been prayed over and prayed at by 14 differunt preachers in my time, the present one being Bro. Harol Viktor, and ever one of them has sat at my table and partook of my bread and has been took fish-ing by me. When they walk over my

flinty land and see all the trees and the creek and the fat cattle, my preachers all ways say "My, Bro. Clutter, what a fine peace of property you own out hear," and I all ways say: "I do not own this land, it was give to me to take care of by the Lord, just as my good wife Abby and little Willie was in my later years." And my preachers always say what a wonderful way to put it, Bro. Clutter.

Truth is, I have been called ekonominical, ekumenical, and ekentric. I save string, money, all my old hats, and the blue ribbons I win for the biggest punkins and gord squash at the county fairs. I shave with a strait razor which was bought by my pappy in Leonard's Hdw. store for \$3.75 at Rock City around 1909 but may be absolute if the safety razor people keep on making their biggest advances in history as we see on the tv ever 6 mos. or so. Also, I have a 5-lb bawl of tinfall which I saved in the depression and dont know what to do with.

My politicks is also ekumenical. I vote republican in the even years and the strait democrat ticket in the odd years. I believe in low taxes, high corn prises, and the editorial integrity of the Weekly Clarion of which I am the Elsewhere correspondant who writes about who is sick and who spends Sunday p.m. with their folks and how crops is doing in these parts. Some folks thinks I am too nosey but it is my job to find out about things



Guatemala: World Neighbors' President and Founder, Dr. John L. Peters, congratulates Pedro (center) on his fine chickens. This is part of the Chimaltenango Project, in an area containing 645,000 persons, much of which is open only to foot travel or horseback most of the year.

Will Chickens Save the World?

Well, not exactly. But for Pedro, a few chickens saved *his* world. Pedro has three children, no education, a few acres of ground to farm, barely survives.

Here is what chickens did for Pedro: as a part of our Chimaltenango project, we loaned him the money to buy a flock of chickens, and our field worker patiently taught him how to tend his baby chicks, and later prepare them for marketing.

Soon Pedro will be able to increase his flock. Then with a little money to buy fertilizer and better seed, he will double his crops and try raising rabbits and apples on his once primitive farm.

And—vital to his family—his children are now eating meat and eggs, receiving precious protein . . . and Pedro has *confidence* that he can help himself, thanks to the help of World Neighbors.

In the little community where he lives in Guatemala corn is the main crop—has been for centuries. But the soil is worn out and corn has little protein. So 50% of the children die

before reaching the age of ten, and nearly everyone suffers from protein deficiency.

World Neighbors has been working in such less developed areas since 1952, implanting the self-help desire, not passing out free soup.

Our job is to help a man like Pedro *want* to better himself, and then show him how it can be done through rotating loans, disease control, proper use of fertilizers, diet, sanitation, vaccinations, animal care . . .

Your \$10 or \$100 "invested" in World Neighbors multiplies, works hard . . . as a hand up, not a handout, *implanting the self help incentive*.

Won't you join with a small, but thoughtful number of concerned individuals, who support our work, and receive special reports of projects in 21 countries of Asia, Africa and Latin America?

We probably won't save the world from hunger and poverty, but here and there our workers are turning on lights in dark corners of the globe.

for the Clarion to which I am given a free anual suscription for writing up our nayborhood news.

The Clarion editur onct complimented me by saying Hegbert you write just like you talk and we dont like to change a word more than we haft to, and of course we haft to sometimes you know. That is OK with me I said, I dont worry about never becoming a great Arthur like who wrote Ben Hur or Paradise Lost, and the editor said well, Hegbert, I woodnt worry about that neither if I was you.

I dont play no favorites in my writeups neither, giving even a Free Will or Four Square revivle almost as big as a writeup as the Methodist, as anyone will tell you.

I dont worry about the younger generation because I aint yet got over being worried about when I was their age. I set up strait in church, part my hair in the middle, and have been known to perdict rain or snow 24 hrs. in advance. I have traveled somewhat widely to the 1937 worlds fair, the Dallas general conf., and once or twict to Sant Louis just to be going somewheres, so dont nobody try to tell me that I come from way out in the sticks and aint never been anywheres.

One leter said they think I am an old fogey, but I dont believe in chasing after ever new idea that comes along. A lot of old ideas that was onct new didnt turn out worth chasing after.

Now I dont want nobody to think I aint got no weaknesses. I know I ort to keep my mouth shut sometimes when I dont, and I am libel to say things to people they will regret hereing me say later on. But I cant think of nothing else along this line at present, and anyway I am about to run out of paper.

Sinsereely yours,
H. Clutter

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WORLD NEIGHBORS

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TV & Films

VICE-PRESIDENT Agnew's television speech created greater shock waves than any previous salvo aimed at the broadcast industry. Nationwide, the reaction has been fascinating. The degree of support he achieved should not have surprised the networks.

For most of our TV viewing, we are conditioned to expect tranquillity and triumph. The good guys always win in this entertainment-and-escape medium so it is not surprising that we dislike the intrusion of TV newsmen. They seem intent on skewering and roasting us slowly over the fires of reality. On the news, the good guys seem to be bogged down in Viet Nam, the cities, racial clashes, pot, pollution, and all the other unresolved questions tormenting our world. We prefer our TV "escape machines" to radiate success, not failure or frustration.

I have a suggestion for TV programmers. Why not relegate TV newsmen to the Sunday-morning ghetto where they can join the religious programmers? Then let's replace this "unelected elite" with television's regular entertainers. Here is how this might work. President Nixon has just finished a nationwide address:

Announcer: "For comment on the President's address, we have assembled in our studios an all-star cast of performers. Our moderator needs no introduction. Ladies and gentlemen, Bob Hope."

BH: "Welcome to our little get-together. Tonight we are bringing you—heh, heh—a sort of 'Academy Rewards' program. The first comment on the President's address comes from that minstrel of Miami, Jackie Gleason. Jackie, what is your reaction to this latest statement of the Nixon doctrine?"

JG: "How sweet it is!"

BH: "Thank you for that original observation. And now we turn to Jack Benny. Jack, do you have on incisive comment on the President's enunciation of our notional policies?"

JB: "Now cut that out! We-el, I guess everything is going to be all right. I do get the feeling that it is going to cost me money."

BH: "Well, folks, that gives you the sweet and sour of it. Now, here's Ed Sullivan."

ES: "G'evening Bob. I'm proud of the fact that the President's first television appearance was on my show. I want to have him back again real soon."

BH: "And now for a report from the grass roots. Here is Charlie Weaver."

CW: "Things are fine in Mount Ivy. Cousin Minnie just loves the President's sincere face. Mamma writes that she has a real crush on him. Ain't that a scream?"

BH: "The President appreciates all the support we give him. Now for a change of pace, here's Lawrence Welk."

LW: "Thank yo' Bob. I'd like to dedicate this number by the boys in the band to that sweet lil champagne lady, Pat Nixon."

(Band strikes up *When Irish Eyes Are Smiling*.)

BH: "Now for other reactions to the speech we have just heard. Here's Curt Gowdy."

CG: "Howdy Bob. That was a real touchdown."

BH: "Zso Zsa Gabor?"

ZG: "Robert dahling. It was a *divine* speech. The President is such a *dohling* man. I *wish* I could tell you what he said to me the last time I was at the White House—tee hee."

BH: "I'll have to hear that after we sign off. Well, folks, that about sums up the penetrating analysis from our panel of experts." (Fade out.)

What about it? Wouldn't this kind of analysis be more acceptable to our TV-molded tastes than those reality-conscious newsmen's reactions? The only problem might be that with such broadcast journalism, we might all just fade out—permanently.

—David O. Poindexter

TV HIGHLIGHTS THIS MONTH

February 22, 7-9 p.m., EST on CBS—*Born Free*, award-winning film.

February 22, 8:30-9 p.m., EST on NBC—*Pogo* (repeat).

February 23, 9-10 p.m., EST on NET¹—*Block Journal*.

February 24, 9-10 p.m., EST on NET—NET Festival: *The Well-Tempered Listener*.

February 25, 8-8:30 p.m., EST on NET—Kukla, Fran, and Ollie: *Oliver J. Dragon: Producer*.

February 25, 9-10 p.m., EST on NET—*Your Dollar's Worth*.

February 26, 8-9 p.m., EST on CBS—*Hooray for Hollywood*. A humorous look at a half century of motion pictures.

February 26, 8:30-10 p.m., EST on NET—NET Playhouse: *Generations Apart II: Yesterday the Children Were Dancing*.

February 28, 12 n.-1 p.m., EST on NBC—American Rainbow Children's Special.

March 3, 9-11 p.m., EST on NBC—*First Tuesday*.

March 3, 10-11 p.m., EST on CBS—*60 Minutes*.

March 8, 4-5 p.m., EST on NBC—Extraordinary Protestant TV Special: *Once Upon a World*.

March 10, 7:30-8:30 p.m., EST on ABC—Jacques Cousteau Special: *Those Incredible Diving Machines*.

March 10, 7:30-8 p.m., EST on NBC—*Winnie the Pooh: The Honey Tree*.

March 12, 9-10 p.m., EST on ABC—*The Young Americans* with Tiny Tim and The Committee.

March 13, 8:30-10 p.m., EST on NBC—Hollmark Hall of Fame: *Neither Are We Enemies*.

March 14, 7:30-8:30 p.m., EST on NBC—*Pop Goes the Symphony*.

March 15, 6-8 p.m., EST on NBC—*The Wizard of Oz* (repeat).

March 15, 7-8 p.m., EST on ABC—*The Sogo of the Iron Horse*.

March 15, 8-10 p.m., EST on NBC—*David Copperfield*.

March 15, 10-11 p.m., EST on NBC—Prudential's *On Stage*.

¹ With this issue, TV listings include programs from National Educational Television (NET). In addition to programs listed this month, particular attention is called to the weekday children's programs on NET—*Sesame Street* and *Misterogers Neighborhood*.—DOP

CURRENT FILMS OF INTEREST

Z (M)—The death of a Greek pacifist leader in 1963 was at first thought to be an accident. Further investigation implicated right-wing Greek officials, who received light sentences and later were released when the present military junta came to power. Director Costa-Gavras' superb film, based on this incident, is both political commentary and a thrilling pursuit of the guilty. A must-see film for anyone concerned with the loss of political freedom.

They Shoot Horses, Don't They? (M)—Director Sydney Pollack's film treatment of a 1935 novel by Horace McCoy manages to be compelling both as a reenactment of a Depression dance moratorium and as an allegory of a world without hope. Jane Fonda, as a cynical child of a desperate time in American life; Gig Young as the Godlike figure who recruits, sustains, and judges his dancers; and several other performances in smaller roles are uniformly excellent. *Horses* is a strong commentary on human suffering and exploitation.

The Reivers (M)—William Faulkner's last novel (1962) has been

converted into a joyous film which succeeds in conveying enough of Faulknerian guilt to remain true to the source. Major focus is on an unlikely trio of "reivers" (thieves) who steal a 1905 Winton Flyer automobile and take off across Mississippi for a weekend in Memphis. They stop off at a bawdy house, innocently portrayed, hence the "mature" rating. Steve McQueen underplays a roguish character to make room for two pleasant performances by Rupert Crosse and Mitch Vogel, the latter an authentic and uncute youngster who learns about guilt and judgment from Grandfather.

The Circus (G)—When Charlie Chaplin made this comedy in 1928, it was sandwiched between two of his better works and soon forgotten. Now Chaplin has added a sound score and released a new print. Plot and minor characters are dated, but Chaplin's comedy is forever fresh. Youngsters should be given a chance to see Chaplin's comedy style away from the mutilations of television editing. His music hall physical humor—including a hilarious moment with a sleeping lion—deserves a wide viewing. □

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Teens

By DALE WHITE

WHY IS IT that we are so hesitant about asking for help? In my pastoral ministry I meet so many people whose pride keeps them from reaching out to others for support and counsel. Behind their cool images one senses deep hurt or sad loneliness.

Maybe our myths about rugged American individualism are getting in our way. In church we are always warning young people to stand alone against the crowd. At home we fall into a habit of blocking their expression of strong feelings. We cut them off with some trite statement such as, "Well, you will just have to face it like a man." They come to believe that no one can really hear their inner cries of pain, grief, or fear.

A certain measure of strong individualism is good. Sometimes we do need the courage to follow our own stubborn, lonely course in spite of others. We do need to develop the inner resources to live with our hurts. But Christians believe we were made for community. "Love" is the biggest word in our vocabulary. We are not ourselves unless we are standing by others and letting them stand with us. This girl expresses this spirit beautifully:

"I am now 23 years old. Perhaps my experience will help the teenagers who write to you.

"I was 15 when I began being very depressed. I was active in church and in school. I wanted to talk to someone but I felt there was no one I could turn to—not even my parents. This is one of the saddest mistakes I have ever made.

"Since I sought no help, my condition became worse. I finally became so depressed I felt I could not live with myself any longer. Just this past week I was released from the hospital where I spent four months recovering from my breakdown. It took all these years for me to finally realize what I should have known all along. Parents are the most understanding people we have.

"Through this experience my parents and I have become much closer, and I have a faith in God that is so

strong I feel his presence wherever I go. I no longer try to direct my own life but, instead, have given it to God to direct and have found life to be much richer by doing this.

"Having an emotional problem is really nothing to be ashamed of. Never let it take such a hold on you that you feel you can't confide in someone and seek help. Our parents, ministers, and friends are much more understanding than we give them credit for. Give them the chance to show you."



In the September, 1969, *Teens* a boy said that no one shared his intellectual interests. At the school I last attended, several students with more intellectual interests formed a group for discussion and fun. The surprising thing was that the final group that evolved included one person who was not an intellectual—me! They kept me around for laughs, I guess.

One of the things we did was to write a script for a silent movie commenting on the world today. Because of lack of funds we were unable to produce it, but writing it was fun.—J.M.

Thanks for reminding us that young people need support groups. In fact, all of us need to be surrounded by persons of like interests

to help us to become ourselves. I think we should encourage creative young people to form groups around their deepest interests and talents.

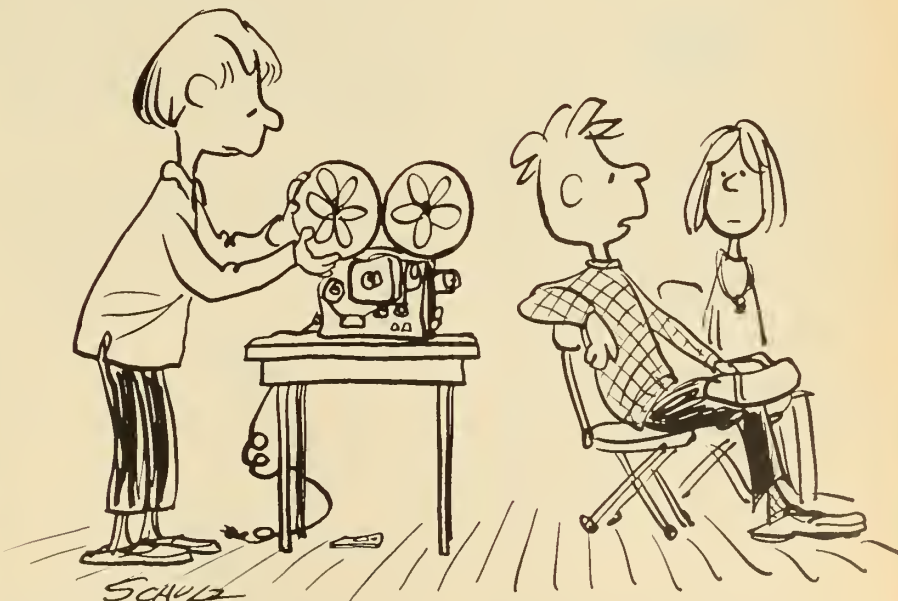
Our son felt really out of it in his senior year. Then he became part of a group of budding young artists. A local sculptor let them use his workshop and tools. They had a great time. This year he is in a fine-arts school, growing his first beard, working night and day, and having a ball.

In his high-school group he found kids who appreciated his artistic bent. That encouraged him to develop his talent, and made him feel liked and wanted. He was able to overcome his shyness and learn to talk to people. As a result, he has made friends in his dorm, and the lonely transition to college life has been much easier to take.



I am a girl, almost 13. I have this girl friend who in order to be popular tells stories that aren't true.

Last year she came to school crying. I asked her why she was crying. She said, "Two years ago when I was nine I married this boy, and I had a baby. The baby, a girl, died within two months. Yesterday my husband died in a car accident." I told two of my best



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"When I was 12 years old, I was almost converted by a church movie, but the projector broke down."

girl friends, and after viewing the two sides of the subject, we knew it wasn't true.

Recently she told me she thought she was pregnant. We knew she wasn't. She said also she told her mother about it, but we knew she didn't. What can we do to help her?—D.C.

She sounds like a girl who is hurting an awful lot inside. She feels all alone and unwanted, and is trying desperately to find someone who can listen to her inner pain and confused feelings.

I don't think she tells those stories just to be popular. She is really crying out to the world that she needs help. If she were pregnant, she senses, everyone would have to pay attention to her need. So she daydreams confused fantasies of being pregnant, and half believes them herself.

Her problem is very complex. Probably only a trained counselor can sort it all out. Her need is great, and she is asking for help. So why not tell the guidance counselor or a trusted teacher of your concern for her? Let them carry it from there.

You should try to be warm and friendly toward her, but you cannot be her counselor. Keep your relationship light and fleeting. Don't let her draw you into long, deeply serious conversations in which she talks and talks about her fantasies. And don't offer her a lot of sympathy over those things which you know are not true.



I am a 12-year-old girl. For about eight months I have liked a boy who is my age. He hangs around with boys that are older than he. They like to smoke, drink, swear, sniff glue, and so forth. By being with them, he does the same things. So, he has earned a bad reputation.

I really like this boy a lot, but he is for everything I am against. Our family has always had a good reputation and I don't want to spoil it by being seen with him all the time. Is there anything that I could do to make him stop doing these things?—J.P.

Probably not. If you were older and ready for regular dating you might have some leverage. Then if he wanted to date you, you could give him a choice—straighten up or no dates. This may sound a little

cruel, but I see nothing wrong in the "gentle" sex using pressure to civilize and humanize the menfolk. If the girls had not worked at that, we men would probably still be gunning one another down in the streets of frontier towns.



I am a boy, 16. I am a little bit confused about my parents' radical decisions concerning my life, our home, and our friends. They act on impulse only, and they argue constantly—my mother baiting the argument and my father swallowing it hook, line, and sinker. This disturbs me. I wish I had someone I could talk to at certain times, but both of my brothers are in the army and my closest friends are in college.

My parents are always talking about divorce, but no action has been taken. I believe that they should be divorced, but I don't go for the slow manner in which it is coming about. I'm not trying to be selfish, but their actions have made a half-normal life for me impossible. I cannot understand how they can be so childish in their actions, although I might act the same way in their predicament. I don't know. I only wish that there would be an end to the confusion in my mind.

They both ask me whom would I go with if they were divorced. To be quite honest, I wouldn't want to live with either one if I had to say I loved one and not the other. I have no idea what I really want. Any understanding would be appreciated. I've received enough sympathy from the few I have confided in.—J.A.

I always get a little sad when I receive your kind of letter because I know a teen-ager can do very little to save his parents' marriage. He has the agony of watching helplessly as the two people he loves most tear each other down and destroy his home. I wish parents would learn to call in a professional counselor before things get this bad.



I am an unhappy college freshman. I had wanted to go away to college, but my dad refused to let me go anywhere but the hometown, state-supported, impersonal,

former teacher's college which calls itself a "university." I have to live at home. My dad cannot understand the advantages of getting out from under constant parental authority. With my old high school in the same town, my freshman year at college is like grade 13.

During my senior year of high school I talked about the University of Denver, a high quality, private institution. I applied and even paid the admission fee with my own money. I qualified for admission with a B-plus high-school record, but my dad could not see it. Money is no problem, and I am willing to work my way through school. Last summer I earned over \$450.

My problem now is that I am unhappy with college. My classes are big, with up to 150 students per lecture. In such public-supported universities the quality of the teaching staff is not always the best. My dad pushes these facts away, saying, "It doesn't really matter where you do your undergraduate work."

I blame this situation for all my problems. Naturally, I would learn better if I were in the college of my choice. I find constant fault with education offered here. Further, I waste time daydreaming about the University of Denver. I'm hung up on Colorado and the West. This whole mess is starting to bug me. Do you have any suggestions?—L.K.

It is too bad your father cannot see the value in your studying away from home. The social learnings and emotional maturity gained from a more independent life are as important as the academic learnings.

But it may be that your father is not levelling with you. Maybe the money is more of a problem than he is letting on. Don't forget that you have to figure in the plane fares back home for vacations when you study away. Maybe you could support yourself entirely, but would that cut too heavily into your study time and social life? Maybe your dad thinks you need one more growing year before you cut loose.

Could you make a deal for next year? You can borrow up to \$1,000 from commercial banks, with the federal government picking up part of the interest costs. With that and your summer earnings you could probably take the extra burden from your dad.

But watch the daydreams! Colo-

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rado is a nice place, but all your problems won't be solved by going there.



I have just turned 15 and decided that I had better write before I get into any more hot water. My parents always told me that I could not date until I was 16, but they decided that I was mature enough to handle myself. I have been careful not to let them down, not to date too much, and only with boys they approve.

But that's not my problem. I was asked to the junior-senior prom by a boy that I had only dated once. On the date we really had fun. He really began to like me. I say he did because I don't get too serious about boys. He asked me to the prom, and after talking it over with Mom I decided not to go with him. But I made the mistake of saying Mom wouldn't let me go. Later another boy asked me whom I would have really liked to have gone with. But I had to tell him no because of what I told the other boy. Both boys are hurt and didn't ask anyone else. What should I have said in the first place?—S.S.

Knowing how to say no to a boy without crushing his ego is an important skill which every girl has to learn. Without this skill and the courage to use it, a girl may be pushed into relationships she does not really want. Then she hates herself for being so spineless.

Maybe you could have said, "I'm sorry, but I'm expecting an invitation from another guy, and would like to wait until I know his plans." Why not ask the other girls how they handle the problem? I am convinced we should be as honest, open, and thoughtful with others as we possibly can be, especially when we have to disappoint them.



The last time I wrote you was just after I saw a letter in your column about work camps in Germany. I am a fanatic on international relations. Knowing someone "different" with different customs and traditions really gives me a thrill.

I found a new way to have international friends from a list in



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your column on international travel and service agencies. Near the bottom of the list was this address: Youth of all Nations, 16 St. Lukes Place, New York, N.Y. 10014.

It is the address of an international correspondence agency for persons 14-26 years old. Somehow guided, I wrote there out of curiosity. Soon afterward, I received information and a thorough application blank, which I filled out and returned. Now I was definitely enthused!

Later in the mail came another stack of information, plus eight pieces of paper, each having a name and address on it. These eight pieces of paper became eight pen-pals, and now, like a miracle, eight close friends. They live all over the world: Germany, Argentina, New Zealand, Hong Kong, Japan. I have my own private UN!

I want everybody to learn and fulfill the motto of Y.O.A.N.: "Through young understanding towards lasting peace."—J.M.

So do I! For several years I have been doing everything I can to encourage young people to break out of their shells and live in a larger world. Enthusiastic letters have come from youth all over the country who have dared to do this, and who found it a delightful experience. They say, "Now when I pick up the newspapers and read about the countries I visited, it all comes alive for me!" Some have even entered foreign service. One girl found a husband on the other side of the globe.

Mr. Fritz LeRoque, 2815 Yojoa Place, Hacienda Heights, Calif., is planning tours this summer to New Guinea, Greece, and England. These are for youth 17-20 who want to join work teams to witness to their Christian concern by giving of their time and labor in service. The teams are gone seven to eight weeks, three or four weeks working and the rest traveling and sightseeing. The cost is about \$1,175 for each young person participating. Write to him for details.

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through *Teens*. Write to him in care of TOGETHER, P.O. Box 423, Park Ridge, Ill. 60068.

—Your Editors

BOOKS

THE MOST exciting and significant publishing event of 1970, or many another year, is the publication of the complete **New English Bible**, which becomes available throughout the world two weeks before Easter.

The translators of this Bible for today have worked directly from Hebrew, Aramaic, and Greek texts, and these texts together with new knowledge of the Bible and biblical times have made it possible for them to use contemporary language.

The New Testament was published in March, 1961, and approximately 7 million copies have been sold. It is used for reading, teaching, or worship in many churches and schools, and readers at home have discovered that it speaks to them with a new and vigorous clarity.

Copies of the complete *New English Bible* for the United States are being printed and bound under the direction of the New York offices of the publishers, Oxford University Press and Cambridge University Press. Two editions will be available: a standard edition of the whole Bible in one volume, either with or without the Apocrypha, and a library edition that will offer the Old Testament, the Apocrypha, and a revised edition of the New Testament in three volumes.

A fuller report on the New English Bible will appear in **TOGETHER's** April issue.

Through 140 editions and nearly 100 years **The Geneva Bible** was the household Bible in English homes. The Puritan clergy preferred it, and it is thought to have been the first English Bible that was brought to America. This was the Bible that John Bunyan and John Milton knew, and we can hear its phrasing yet in Shakespeare's plays.

It was first published in Geneva, Switzerland, in 1560. Geneva was the theological center of the Protestant world then. John Knox was there, preaching to the English congregation. Calvin was there, writing his commentaries.

William Whittingham, with the assistance of Anthony Gilby, Thomas Sampson, and others who had found it necessary to flee from England when a Catholic queen, Mary Tudor, ascended the English throne, labored "for the space of two yeres and more day and night" to produce the translation, which was recognized then, and now, as a work of scholarly excellence.

The King James Version, published in 1611, finally took *The Geneva Bible's* place, but in the meantime *The Geneva Bible* had shaped the theology and literary expression of the Elizabethan world. Now it has been reproduced in a first-edition facsimile by the University of Wisconsin Press (regular edition \$29.50, deluxe gift edition \$50). University of Illinois English professor Lloyd E. Berry supervised the reproduction from two rare original copies of the 1560 edition, one at Princeton University, the other at Williams College.

The American and European authorities who wrote the various chapters of **The Crucible of Christianity** (World, \$29.50) are all distinguished



The Temple of Herod, as it has been reconstructed in the grounds of the Holyland Hotel, Jerusalem. From The Crucible of Christianity.

but are not all equally blessed with the ability to write interestingly. Couple this with size and price, and this large, impressive volume edited by historian Arnold Toynbee is sure to be found in more church libraries than homes.

But if this is not a book you would pick up and read as you would other books, its great number of illustrations and scholarly approach put a strong magnifying glass on the Mediterranean world as it was during the two centuries before and the two centuries after the birth of Christ. It gives us an invaluable historical framework for the beginnings of our faith.

The risks a congregation and its minister may take when they really get involved in the community were underscored when a U.S. Senate investigating subcommittee focused on the First Presbyterian Church of Chicago because of its relationship with a feared and fierce black gang, the Blackstone Rangers.

John R. Fry, the church's white minister, was accused of many things during the subcommittee hearings but never got a chance to answer the charges. Later a "blue ribbon" Presbyterian committee cleared him of all charges of "improper conduct" with the Rangers.

In **Fire and Blackstone** (Lippincott, \$5.95, cloth; \$1.95, paper) he tells how and why the involvement came about. The sermons, on gospel texts, in this stinging paperback are prefaced by the story

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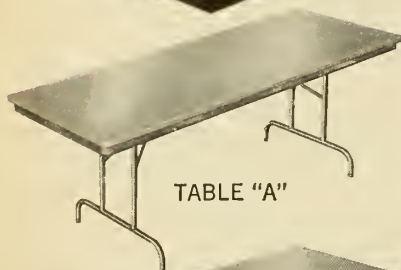


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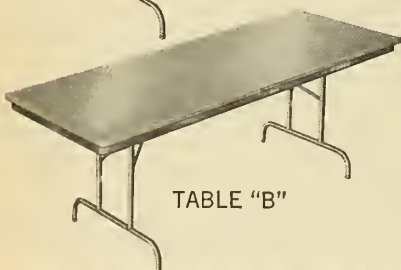


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of the church's increasing community involvement. It is the story of a once-great 2,400-member white congregation that now has 500 black and white members, a congregation in which an ADC (Aid to Dependent Children) mother and her children may sit next to a Ph.D. from the nearby University of Chicago, or a social conservative, or a policeman, or a Blackstone Ranger.

The work with the Rangers is by no means the only ministry the church is involved in, but it is the most controversial and least understood.

Basically, says Mr. Fry, the Rangers are an organization of very poor boys from Chicago's South and West Sides. "Since they conceive this Blackstone Rangers to be their only chance and all they possess, they have organized well, even brilliantly. And while they have in their notorious past prosecuted a violent shooting war with a rival organization . . . the leaders of this organization have surveyed definite policy options in the cold light of Ranger self-interest and have thereby come more and more to forego violent strategies and violent techniques in favor of policies that better serve the organization's self-interest."

The Chicago Police Department and many citizens disagree, but a handful of men like John Fry who have been able to earn the confidence of gang members keep on working with them, convinced that for good or bad these young men who already wield pivotal power in their communities are potential community leaders—and that if the city is going to survive, their leadership had better be for good.

Probably no two Supreme Court rulings have been more misunderstood

—or disobeyed—than those handed down in 1963 and 1962 concerning religion in the schools. Religion writer Claire Cox tries to set the record straight in **The Fourth R: What Can Be Taught About Religion in the Public Schools** (Hawthorn, \$4.95).

While you cannot teach religion in tax-supported schools, she points out, the Court emphasized that you can teach about religion—through the history of religious movements, through studies of religious movements, through studies of comparative religion, through art, drama, and music courses, through reading the Bible as literature, through becoming acquainted with the life stories of important religious leaders, and in countless other ways, including the accurate presentation of American history, in which religion plays an integral part.

Also, while the Court did forbid giving prescribed prayers to children to be learned by rote, nothing was said, Miss Cox points out, to prevent youngsters from praying silently or from composing their own prayers.

She has done a good job of interpretive reporting.

Recognizing the sad truth that many United Methodists don't have the foggiest idea of where their church came from, Bishop Gerald Kennedy says: "Our Christian dullness is often the result of ignorance, and Christian excitement may spring forth from knowledge." He wrote the introduction to a 33 1/3 record **Album of United Methodist History** (Abingdon, \$4.50 with booklet; booklet only, 75¢).

This excellent "historical record" traces the history of the Evangelical United Brethren and Methodist Churches from their beginnings to

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By Pollyanna Sedziol

The agony
of Gethsemane
is terrifyingly repetitious
in our times:

We who hide the cross
in gilt and satin altar
offer vinegar again to quench
the thirst of a dying world.

"Forgive them for they
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applies as much to our misinterpretation
as to those who consented to His crucifixion.

their coming together as The United Methodist Church. A 24-page booklet comes with it to give the listener an idea of what people and places looked like. The script, by Lorenz Boyd, had the benefit of consultants Frederick A. Norwood of Garrett Theological Seminary and Arthur Core of United Theological Seminary.

We have a sudden wealth of picture books about the Holy Land.

Easter: A Pictorial Pilgrimage (Abingdon, \$7.95) tells the story of the Passion through pictures of icons and interiors of shrines and churches. Appropriate Scripture, identification both in terms of tradition and modern-day Palestine, and brief archaeological commentary accompany them. This book is the work of Pierre Benoit, director of the French Biblical and Archaeological School of Jerusalem, senior editor; Elhanan Hagolani, assistant professor of sociology, Carleton College, Northfield, Minn., general editor; and Konrad Leube, a young German Lutheran pastor, associate editor. The book is based on a journey Pastor Leube made to Jerusalem.

The interesting thing about **Churches of the Holy Land** (Funk & Wagnalls, \$12.50), by Gerard Bushell, is that modern settings and modern people keep getting into the pictures.

Historical Sites in Israel, now published in a revised edition (Simon & Schuster, \$14.95), has the benefit of crisp, sparkling text, excellent black and white and color pictures, and outstanding printing. Moshe Pearlman and Yaacov Yannai are the authors of this appealing guide to the important remnants of antiquity found in Israel.

Finally, we have **Israel / The Reality** (World, \$13.95), a vigorous pictorial record of the land and the people who live in it. Edited by photographer Cornell Capa and including the camera work of some of the world's finest photographers, it has a preface by archaeologist and author Nelson Glueck and an introduction by Israeli novelist Moshe Shamir.

Is there more to leading a good life than having a good time?

Is this a good time to be alive?
Is ours a good society to be alive in?

Philosopher Mortimer J. Adler considers these questions in **The Time of Our Lives** (Holt, Rinehart, Winston, \$7.95) and concludes that while the good life does not exclude having a good time, it often requires us to

subordinate the merely pleasant to better uses of our time. He believes that today is a better time to be alive than any previous time in history, and that in spite of its faults our society is as good if not better than any other.

Virtually everybody off-center—to left or right—gets taken to task in this lucid, readable book. Of the conflict between the older and the younger generation, Adler says crisply that it is "a case of pot and kettle calling each other black. The moral obtuseness of the young on certain points is as inimical to leading a good life as the moral crassness that the young deplore in their elders."

Adler restricts his consideration to the secular, but it is refreshing to discover how many of his philosophical conclusions are the same conclusions arrived at through religious faith.

The word moderate has such a suspicious ring now that I hesitate to use it in connection with **Black Reflections on White Power** (Eerdmans, \$4.50). This is a positive, responsible book by Sterling Tucker, director of field services for the National Urban League.

He does not duck the possibility of revolution, but he opts for the kind of revolution that will be the result of blacks' achieving power and getting into the system, and then turning the system around so it works for everybody, blacks and whites alike.

It is white America, Sterling Tucker believes, that will decide whether or not this revolution will be bloodless: "If it allows its systems to become relevant, its blood will undoubtedly be spared and more cities will not have to burn, more policemen will not have to die, more stores will not be reduced to rubble. But if it really holds back, the revolution could be violent."

Wallace Kirkland is best known as a *Life* magazine photographer, which he was for 25 years, but this is a versatile, many-talented man. He once worked with Jane Addams at Hull House, pioneer settlement house in Chicago. He is known for his photographic studies of insects. And he is a writer who can put his love of nature into words that are a celebration of life.

One year he spent six months beside a Wisconsin pond, taking the time to study the myriad forms of life around him and muse about their meaning. **The Lure of the Pond** (Regnery, \$6.95) is his word record of those six months, so graphic that

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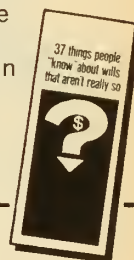
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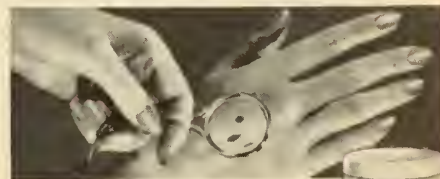
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Enjoy social, spiritual, recreational, cultural, educational advantages of Wooster College, College Hills Retirement Village, Portage Road, Wooster, Ohio 44691. R. E. Cuthbertson, Mgr.

it does not need pictures. Instead, it is decorated by evocative line drawings by Eugene Karlin.

Once the sand-dune country stretched around the entire southern edge of Lake Michigan, but as settlements became villages and villages became cities, the dune land became smaller and smaller.

Moving Hills of Sand (Hawthorn, \$3.95) is the story of this beautiful, vanishing land for boys and girls in the early grades. Author Julian May knows and loves the dunes, as does illustrator John Hawkinson, whose water colors bring them glowingly to life. They have created an eloquent appeal for conservation, addressed to the generation who will have to make the last-ditch fight for it.

Most of us remember Ernest Gordon as the author of the best-selling *Through the Valley of the Kwai*. It was one of the most moving stories of courage and faith that came out of World War II.

Today Presbyterian minister Ernest Gordon is dean of the chapel at Princeton University, and this has its moments of stress, too. He writes about his encounters with the world of college students in *Meet Me at the Door* (Harper & Row, \$4.95). It is an absorbing, optimistic book that sees youth's dissatisfaction with things as they are as one of the most encouraging signs of our times.

Metrical verse has disappeared from serious modern poetry. If you want to find it, you will have to look for it in song lyrics. Current American poetry bases its measures on speech phrases, says Ron Schreiber, assistant English professor at the University of Massachusetts.

What he means comes clear in poems he has collected and edited for **31 New American Poets** (Hill and Wang, \$5.95, cloth; \$2.45, paper). This is a diverse and stimulating collection, and I found it exciting.

Sometimes you just want to laugh a bit. Then **Laughing Camera II** (Hill and Wang, \$3.95) will guarantee chuckles. Edited by Hanns Reich, it is a collection of black and white pictures, some natural and spontaneous, others very neatly contrived. As good as any book of cartoons!

—Helen Johnson

Fiction



WHEN A BOOK comes to my desk which deals with some familiar neighborhood or setting, invariably I take increased interest in it. If it seems to be fairly accurate in physical detail, I am always prejudiced to believe that it may be fairly accurate in its portrayals of people. The idea that we are always more interested in things far from our own experience is nonsense. It is a strange thing that having been somewhere does not decrease our interest in it.

This is true of books, of course, and I have mentioned this before calling attention to *MAKE NO LAW* by Donald Taggart (*Doubleday*, \$5.95). This book deals with happenings in Southern California and, indeed, the author mentions by name a man who was president of the State Board of Education when I served on it. In my nearly 20 years of being bishop of this area, I have encountered the same situation portrayed here more times than I like to tell. The novel is subtitled "A novel of politics and the smut peddlers." So now let us look at what it has to say.

John Hagan, a newspaper publisher of the *Sentinel* in Wellbrook, Calif., is a middle-of-the-road man. He publishes a series of articles calling attention to two bookstores in his community selling pornographic books. Then a fundamentalist preacher and a group forming an organization called "Purify" assume that here is a man who must be on their side. They propose legislation that will assess heavy fines and jail sentences on anybody who gets out of line in this respect. So now John Hagan has two groups of opponents: the owners of the bookstores and these extreme rightists who demand stronger legislation immediately. He finds himself alone.

This country seems to be very productive of people who have to go to one extreme or another. I know something of what that newspaper editor went through because I have been going through it for a long time. The people who attack him are not only conservative, they are mean. The letters they write and the things they say make a man think Hitler has come back, not to stamp out the Jews this time but to destroy the slightest tinge of the liberal mind. There is no limit to their enmity. These extremists are out to destroy the newspaperman's family, his career, and his reputation if they can. However, in the end they do not have their way as has usually been the case during the years of my own experience. There is an innate decency in so many people that finally drives them to battle with the pornographers on the one hand and the bigots on the other. Incidentally, this is what is needed to save the nation in these days when the Constitution and the Bill of Rights seem to be

battling for their lives. The institution which is most useful in restoring sanity in this bitter emotion-filled battle is the Christian church. Remember this when you hear people talking about its failures.

97 JULIET by Lawrence Lafore (*Doubleday*, \$5.95) is a mystery novel and a pretty good one. Its principals are a retired professor of literature of a Midwestern university who is 80 years old; an intelligent 16-year-old boy, his nephew, whose promising career as an athlete has been cut off by an accident which crippled him; and a middle-aged former sheriff who is bored to death with life as a lawyer and welcomes a chance to get back into a murder mystery. 97 Juliet is a plane and the mystery is who stole an embalmed old woman and what did they do with the corpse?

If you have had a television on lately, you know it has performed another miracle: it is even worse this year than last. Pick up one of these escape mystery stories, go to bed early, and read until you are sleepy. It cures your insomnia, saves the tubes, and eases your mind. I do not guarantee it will help you spiritually, but for that just go to your church regularly every Sunday.

I have a third book I was going to mention but the more I think of it, the more I will leave it unnamed. I will tell you it was published by Little, Brown, and it costs \$7.95. It is a dirty book. It comes in hard covers and is supposed to have some kind of plot in which the nonhero turns out to be a better man at the end than he was at the beginning. But it contains scenes and descriptions of activities most often found in 50¢ paperbacks in the so-called "adult bookstores." It annoys me very much that a reputable publisher would put out a book like this.

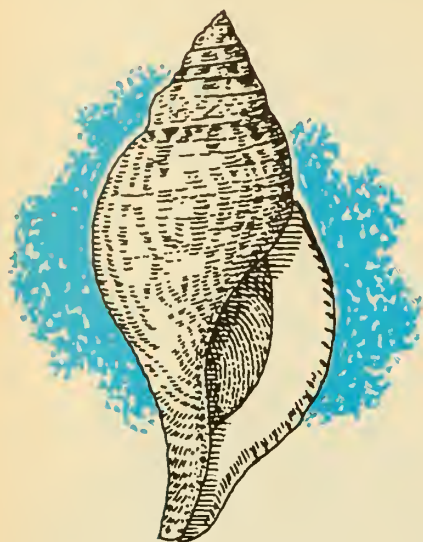
I am a fairly open-minded fellow. If you doubt that, you only need to ask my wife. But I wonder sometimes what a publisher has on his mind when he accepts such a manuscript. Does he hope the movies might take it since they are good markets these days for slop and swill? Does he think the author is really a promising one and maybe with a little encouragement can produce another *Portnoy's Complaint*? Someday I am going to ask some publishers how these things happen.

I have great difficulty in throwing away a book of any kind. A book to me is a very special possession, and even when I have read it and no longer intend to use it, I cannot bring myself to give it away or dispose of it via the garbage can. Books become part of a man, and when he has read some great ones, he knows how much his own life has been shaped and inspired by what men write. Then to see a book used to peddle pornography really hurts his spirit.

Little, Brown, you should be ashamed, but then I have read some other publishers who ought to be ashamed, too. Thanks to all of them who have given me some of the high moments of my life, and may they all think of their businesses as high callings and not mere commercial adventures. Amen!

—GERALD KENNEDY

Bishop, Los Angeles Area, The United Methodist Church



The Tulip That Walked

By ELIZABETH W. ABBOTT

OF COURSE it wasn't really a tulip, but rather a tulip shell that Zander found at the edge of the water. But it certainly was shaped like a tulip, shiny brown and gray in color. Zander (short for Alexander) had taken the shell into the beach cottage to show his mother and then had put it on the windowsill.

Zander and his little sister Liz loved playing on the white-sand beach in the warm sun. They and their parents were on a vacation in the South while their playmates back home were still wearing

winter jackets, caps, and boots because it was cold up North.

Zander and Liz had done all sorts of exciting things. They especially remembered their visit to the porpoise school where the porpoises had been taught to answer questions and to jump through hoops. Children could even have porpoise "rides" through the water by hanging on to the top fin with one hand.

Later on that same day, Mother, too, found a very nice tulip shell. She brought hers into the house and put it on a table, saying something about cleaning it out later.

Both Zander and his mother then forgot all about their shells and everyone had a busy day out on the beach. There were so many things to find when the tide went out—water animals, starfish, and all kinds of funny shells in the soft sand. Some were called conchs (it rhymes with "honks") which were a pretty orange color. Then there were graceful pointed ones of shining white, lightening whelks. Some shells were alive with little animals inside and some were empty. There was something to do every moment and when bedtime came, Zander and Liz fell asleep almost as soon



as they put their heads down.

Then, in the middle of the night, it happened. Everyone was sleeping soundly when there was a loud crash! Mother sat up in bed, listening intently. But the cottage was quiet again so she lay down and closed her eyes.

In a little while another strange sound came from the kitchen. Mother got out of bed this time to investigate a rattling and banging which seemed to come from

the sink. She switched on the kitchen light, and there was Zander's tulip shell going round and round, banging at every corner of the sink. It looked so funny that Mother woke Zander and Liz to come and see it. Then they all went back to bed.

The next morning Mother told the lady who ran the resort about the strange way Zander's shell had acted. "It was completely empty when he put it on the window sill," she said.

The lady laughed, "Oh yes, but did you have any other shells in the cottage?"

"Well," said Mother, "yes, I guess we did. I found a shell too, but mine was on the table and nowhere near the sink."



"Yes," said the lady, "that is what they do—hermit crabs, I mean. They crawl into empty shells to live until they leave to find a bigger home. The crab that was in your shell must have found Zander's and decided to move in. Then it tried to walk and fell into the sink. He was stuck there and just went round and round."

"You know," said Zander, "if he wants to get away that bad, let's put him back on the beach where he can get something to eat!"

And so they did. □

Cat in the House Bookmark

FOR THIS bookmark, begin by cutting around the cellophane window of a discarded envelope. Leave about a half-inch margin on the long sides and about one inch on the ends.

Cut the outline of the roof and chimney at one end. Cover the roof with green paper and the chimney with red. Mark the chimney bricks with a pencil.

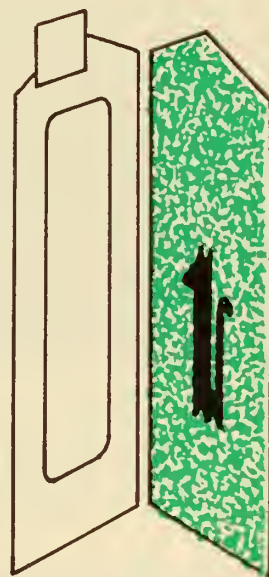
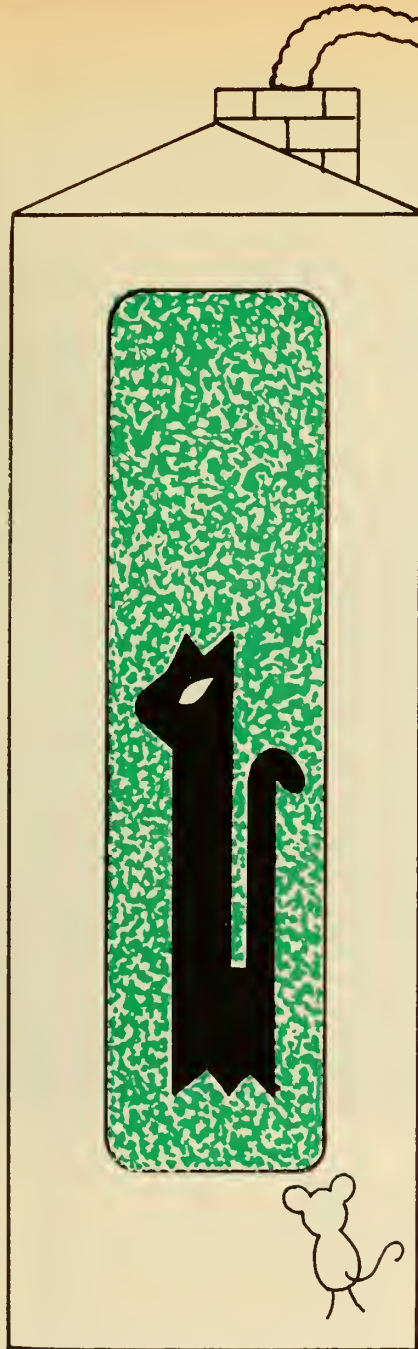
Next, glue a piece of wallpaper on the inside of the envelope. Then glue a black paper cat with a green eye on the wallpaper slightly below the center.

Make a brown-paper mouse and glue it on the outside looking in the window. Draw the legs and tail with a brown pencil.

Glue three seven-inch strands of black yarn inside the chimney to represent smoke. Braid the yarn and knot the ends.

Finally, glue the edges of the bookmark together and cover the back with wallpaper to make the bookmark stronger.

—Katherine Corliss Bartow



Read Me a Story

*Read me a story, Mommy,
One I've heard before.
When I hear a story over,
I like it more and more.*

*And when I grow big enough
To read all by myself,
I'll read every book I see
On every single shelf.*

—Gina Bell-Zano



Jottings

The logical thing for us to do after reading *A Rattlesnake* and a *Prayer* [page 44] was to write the author and ask:

"Did your prayer . . . effect any later change in your life?"

To which **D. L. Whitehurst** of Crystal River, Fla., replied:

"I could spin off enough for a book on my experiences with prayer. I have asked for divine guidance all my life . . ."

And what a life this 80-year-old former newspaperman has lived! Working on papers in almost every part of the nation, he has hobnobbed with kings, queens, presidents; he has known tycoons and criminals. During his many years as a working reporter, he says, "I covered six executions and every catastrophe known to man except a volcano . . ." Also, he served as secretary to U.S. Sen. Reed Smoot of Utah, and was once a sheriff in Colorado.

As for prayer, Mr. Whitehurst has some definite ideas of his own.

"I adhere to my personal theory that our Savior surely gets pretty disgusted with people who almost constantly pray—prayer always superseding action. When I pray it is after I have tried, not before.

"My education ended at the eighth grade. I prayed to be a

success in the newspaper field. I expected and received no miracles. Each day I found an answer to a prayer somewhere . . ."

The prayers of others helped when his home burned. "I got food, clothing, furniture, cash from persons I did not know. I got a check for \$500 from a man I had thought to hate me.

"Finally, I reached the top of the mountain, and am now in the valley of spiritual, moral, and physical contentment—my wife, four daughters, and one son, all living."

And who said that hardened old newspapermen, viewers of the seamy side of life, always turn out to be cynics?

The Florida hurricane described by Mr. Whitehurst seems a long time ago—most of us were young then. But that was only a blink of the eye compared to the antiquity one finds in *Journey to the Seven Churches of Revelation* [this month's center color feature, pages 32-36].

We stand in awe before ruins that teemed with life 18 centuries ago; we cannot believe that, measured by our brief lives, so much time has passed.

But time, as we heard someone remark half in jest, "is what keeps everything from happening at once."

Yet, everything seemed to be



happening at once when Dr. Curtis Chambers, editor of *TOGETHER*, visited the Middle East late last year with a group of other church editors and executives. Amid the tensions, hatred, and suspicions described in his article and pictures on pages 5-14, our editor found time to visit many historic landmarks in both the Arab and Israeli worlds. Like any tourist, he sat astride a camel [see picture] in the

presence of pyramids and Sphinx. (In our files, by the way, we found a picture of the late Roy Smith, onetime editor of the old *Christian Advocate*, *TOGETHER*'s parent publication, astride a camel at virtually the same spot.)

Gazing out across a land sown with the seeds of war, the Sphinx remains inscrutable as ever. We hope that only in our nightmares will it come to preside over a dead world, awaiting visitors who never come to puzzle out of its broken face the great enigma of mankind.

When we mentioned this month's center color section, we should have told you about the photographer-writer who made this feature possible. As a contributor, **Henry Angelo-Castrillon** is unique: two more color-text features of his are scheduled within the next few months, a frequency of appearance no other nonstaff member can claim.

Mr. Angelo-Castrillon was the originator of a "Know Turkey Program" for U.S. military personnel and their families stationed in that country. He frequently lectures on the religious history of this area, has published numerous articles and photographs in leading magazines and newspapers here and abroad. He tells us about a casual visit he once had with a Turkish religious leader, a Muslim imam (or "preacher") which turned out to be quite revealing.

"In friendly manner he and I spoke our minds, he citing the excellent virtues of his faith, I those of ours. We concluded that our ways, his and mine, separate as they might seem, brought us to a common devotion: God.

"After an amiable sharing of glasses of tea, and the usual emotional Turkish good-bye, ('I commend you to God!' of the traveler, the 'Go smilingly!' of him who remains home), I climbed aboard my bus. The imam called out to me, 'Please don't forget that we Muslims were the Protestants of the seventh century!'"

—Your Editors

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Church in a Barn

ONE DAY United Methodists in Schaumburg, Ill., will have a church of their own. Till then home for the 250-member congregation of Our Redeemer's United Methodist Church, led by the Rev. Wayne E. McArthur, will continue to be a large white dairy barn! Extensively remodeled to serve as Schaumburg's civic center, the barn is set on a picturesque seven-acre site in the heart of this once rural Chicago suburb.

Adjacent to the city's youth center and recreational facilities, the barn daily is the center of community activity. On Sunday parishioners worship in the large, main level, multipurpose room with Western motif, beamed ceiling, and wagon-wheel chandeliers. Ushers rearrange the chairs, roll in an organ, and the choir is seated in the jury box. During the week the room is used for county-court sessions, village-board meetings, political caucuses, dances, and other social functions. The barn's lower level houses the Schaumburg police department, complete with jail cells. Church-school classes meet in a nearby brick farmhouse.

—Patricia Sanberg



Simple altar arrangement of cross and candlesticks effectively sets the mood for Sunday-morning worship in the barn's multipurpose room on the main level.

Man With the Hoe

"I COULD hear Christ crying out from that ruin of a man!" the poet, Edwin Markham, said after viewing this world-famous painting by Jean François Millet. A young teacher and Methodist lay preacher in a California gold-mining camp, Markham was inspired to jot down the first stanza of a poem that would become world famous, too:

*Bowed by the weight of centuries he
leans / Upon his hoe and gazes on the
ground, / The emptiness of ages in his
face, / And on his back the burden of the
world.*

The French artist, some say, intended to show the dignity of labor; but Markham saw something else—the total exhaustion of downtrodden Man, the brutalizing effect of poverty, of endless, hopeless toil. He asks, *Who loosened and let down this brutal jaw? / Whose was the hand that slanted back this brow? / Whose breath blew out the light within this brain?*

Markham, who joined the former Methodist Episcopal Church at 22, was on his way toward becoming America's poet of social awakening; for nearly 50 years his poetry would preach a gospel of social concern; and during his formative years, his closest friend was the Rev. A. J. Nelson, a Methodist presiding elder.

"He was close to my soul," the poet said. "He was one of the strongest factors in my young life. Christ was personified truth in him.... Two or three nights 'A. J.' and I sat up all night talking over the problems of existence..."

Millet, the artist, was a deeply religious man, too. "Remember, François," his grandmother once told him, "you are a Christian before you are a painter." Millet did not forget.

The artist died in 1875, the poet in 1940. Neither knew the other. But as collaborators—one the painter of a picture universally known, the other author of a poem translated into 40 languages—the world seldom has known their equal. □





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